DAVIDS BLESSED MAN:

OR A SHORT EXPOSITION upon the first Psalme, directing a man unto true and eternall happines.

Wherin the estate and condition of *all Mankind is layd downe, both for this life, and that which is to come.*

The tenth Edition profitably amplified by the Author *Samuel Smith*, late of *Prittlewell in Essex, Minister.*

1 *Tim.*4.8. *Godlines hath the promise of the life present, and the life that is to come.*

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To the Honorable Sir ROBERT RICH Knight of the Bath, and Son and Heire to the right Honorable *Robert* Lord *Rich*; and to the honourable and vertuous Lady, the Lady *Frances Rich* his wife, *S S. wiſheth all true comfort in this life, and eternall happineſſe in the life to come.*

IT is credibly reported, (Right honorable,) that when one preſented vnto *Antipater*

King of *Macedon*, a Treatiſe of Happineſſe, that hee reiected it with this Anſwer, I am not at leaſure: your Honour ſhall find this a treatiſe tending to happineſſe, and ſhewing the way to everlaſting bleſſedneſſe; yet I aſſure my ſelfe it ſhall finde better intertainment at your honourable hands, and that you will finde leaſure at your leaſure to peruſe and read it. I muſt ingeniouſly confeſſe, that many have divers times handled many poynts of Doctrine delivered in this Trea-

Treatiſe: yet have done it after another method. If the water I have drawne from this well ſhal delight you, I hope it will not taſt the worſe, being brought unto you in this veſſell. I offer heere unto your view the Anatomie of *Davids Bleſſed Man:* Or a ſhort expoſition of the firſt Pſalme, directing a man how hee may be truely bleſſed: It is not without deſert that S. *Jerome* doth call this booke of the Pſalmes, *The treaſure of Learning:* for out of it moſt frequent teſtimonies

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monies are brought by our bleſſed Saviour himſelfe. And this firſt Pſalme is a Compend, or an abſtract of the whole Booke of Pſalmes, directing to true happineſſe. The Text I am ſure, is excellent for the purpoſe, but for my manner of handling it, I leave it to the cenſure of GODS Church. In Preaching, I have ever counted plaineſſe the beſt eloquence, and the carriage of the matter ſo, that thoſe of the loweſt forme may learne ſomewhat, the ſoundeſt and the

ſu-

ſureſt learning. For ſurely wee are ſo fallen into the dreggs of time, which being the laſt muſt needs be worſt, that Security hath ſo poſſeſſed all men, that they will not bee awaked : but if at any time the Word of God, or any good motion of Gods ſpirit hath met with them, preſently Security whiſpers them in the one Eare, that though it be fit to thinke of ſuch things, yet it is not a fit time. Youth pleades a priviledge, though many millions of yong men are in Hell for want

want of timely repentance. And preſumption warrants them in the other eare, that they may have time heereafter. And thus men ſpend their Dayes, untill at laſt their Houre-glaſſe be run, and time then is paſt. Now if your honor ſhall lay this to heart, in the ſtrength of yeares, it ſhall bee your chiefeſt wiſedome. And if to be religious in all ages hath beene held to be true honour: How much more honourable is it in ſo impious an age? It is religion and Godlineſſe that ſhall imbalme

imbalme your name, and make it ſhine before Men, and glorifie your Soule amongſt Angels. *Mary* her Box of Oyntment ſhall never be forgotten: For Godlineſſe hath the promiſe of this life, and that which is to come; and without it is no internall comfort to bee found in Conſcience, nor externall Peace to bee looked for in this World, nor eternall happineſſe to be hoped for in the next. Now, how can Religion but promiſe to her ſelfe a zealous Patron of your honour,

honour, being the ſonne and heire of ſo gracious and Religious a Father, who hath ſhewed himſelfe a Faithfull Doore-keeper in the Houſe of God? Let his godly Example teach you not to drinke of thoſe ſtollen waters, or rather indeed the blood of ſoules, wherewith too many in theſe gold-thirſty dayes, doe purchaſe Acheldema unto them and theirs. The Lord keepe this ever from the purpoſe of heart in his ſervants, who have ſo honourable and weighty a truſt

truſt committed to them. Let this Exhortation of *David* to his ſonne *Salomon*, be ever in your honourable minde: and thou *Salomon* my ſonne, know thou the God of thy Father, and ſerve him with a perfect heart, and with a willing mind: For the Lord ſearcheth all Hearts, and Hee underſtandeth all the imaginations of the Thoughts: if thou ſeeke him, he will be found of thee; but if thou forſake him, hee will caſt thee off for ever. The God of heaven ſo vouchſafe

to

to water you & yours, with the dew of Heaven, that with the godly man in this Pſalme, you may proſper as trees of his planting: and ſo bring forth fruit in due Seaſon in this life, that at the end of this life, your reward may be the beginning of this Pſalme, even true bleſſednes. Thus in all dutifull humility I reſt,

Prittle-well this 26 of *March.* 1638.

Your Honours remembrancer to the Throne of Grace.

SAMUEL SMITH.

A Table

To the Chriſtian *Reader.*

CHriſtian Reader, as it hath ever beene the practice of wicked men, to make their proſperity an argument of Gods favour, reaſoning after this manner: Is it likely that I ſhould enjoy ſo many bleſſings from God, if my converſation were not pleaſing in his ſight,&c. Not conſidering, that theſe common gifts are given alike, both to the godly man, and to the ſinner: And that

Eſau, though he was a man hated of God, yet enjoyed the fatneſſe of the earth as well as *Jacob*.

So the Children of God, beholding the outward proſperity of the wicked, and their owne miſerable condition here in this life, have hereby beene much troubled, and have beene moved to call Gods judgements into queſtion, how it could ſtand with his Juſtice, that wicked men ſhould ſo abound in wealth that rebelliouſly tranſgreſſe. This proved a ſore temptation unto *David*, inſomuch that his ſteps had well nigh ſlipt. And the ſame thing perplexed the Prophet *Ieremy*, that hee was bold even to reaſon the caſe with God, ſaying: Wherefore doth the way of the wicked proſper?

proſper? and why are they in wealth that rebelliouſly tranſgreſſe? Many of Gods ſervants are not a little affected herewith, not underſtanding the reaſon, how the Lord will not ſuffer his children in this life to goe unchaſtiſed for their ſinnes, but thereby brings them to a greater meaſure of humiliation. As for the wicked, the Prophet aſſigneth a reaſon of their proſperity, namely this; that thou maiſt pull them out like beaſts for the ſlaughter, and prepare them for the day of deſtruction. This truth is moſt clearely ſet downe in the ſeven and thirty Pſalme: a portion whereof, I have handled in the Sermon following. My deſire herein, is to comfort Gods people, that notwithſtanding their preſent condition may ſeem

to be miſerable, yet the Lord doth ever uphold his in time of greateſt danger, and of this they ſhall bee ſure, that their latter end ſhall be peace. I wiſh thee comfort by it, and by all other holy helpes. And ſo remaine,

Thine in every

Chriſtian Office,

Sam. Smith.

A short view and Method of the first Psalme, followed *in this Exposition.*

- The Psalme hath in it two parts.
  - 1 A description of all Mankinde divided into 2 rankes. Verse 1,2,3,4,5.
    - 1 Godly, verse 1. 2. described 2 wayes.
      - 1 By their Vertues, which are of two sorts.
        - 1 Negative, which are 3.
          - 1 *He doth not walke in,*
          - 2 *He doth not stand in,*
          - 3 *He doth not sit in, &c.*
        - 2 Affirmative, which are 3. likewise.
          - 1 He *Meditate* much.
          - 2 The *Object* of his Meditation, *The Law of God.*
          - 3 The time, *Day & night.*
      - 2 By the recompence of their vertues.
        - 1 By a similitude, by a *Tree.* Described
          - 1 By the nature of it, *It is a tree planted.*
          - 2 Property, *It bringeth forth fruit, &c.*
          - 3 Contrary property, *Her Leaves doe not fall.*
        - 2 By the prosperous successe of al he doth.
          - *It shall prosper.*
    - 2. Wicked, who are likewise described 2 waies.
      - 1 By their estate in this life 2 waies.
        - 1 Generally, *It is not so with them.*
        - 2 Particularly, *But as the chaffe which the winde, &c.*
      - 2 By their estate and condition in the life to come, two waies.
        - 1 *They shall not stand in judgemēt.*
        - 2 *Neither bee associans with the just.*
  - 2 The chiefe cause of the happinesse of the one, & the misery of the other, two wayes.
    - 1 for the Godly, *The Lord knoweth the way of the righteous.*
    - 2 For the wicked, set downe by an indefinite sentence.
      - *The way of the wicked shall perish.*

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A short

A plaine and familiar Expoſition upon the firſt Pſalme, firſt Preached, and now publiſhed for the benefit of GOD'S Church.

THE FIRST PSALME.

VERSE. 1.

Bleſſed is the man that doth not walke in the counſell of the wicked, nor ſtand in the way of ſinners, nor ſitteth in the ſcate of the ſcornefull.

ONCERNING the Booke of the Pſalmes, it is an Epitome of the whole Bible, teaching us what we

are to beleeve and doe both to God and man: in which wee may as in a glaſſe, moſt cleerely behold the nature of Almighty God, his Wiſdome, goodneſſe, and mercy towards his Church and Children; as alſo moſt notable ſpectacles of his fearefull wrath and vengeance againſt the wicked and ungodly.

If men would learne to pray unto God, and crave for any mercy and bleſſings at his hands; Loe here bee excellent plat-formes of true, hearty, and earneſt prayers: If men would give thankes for bleſſings received, or for judgements eſcaped, or for deliverance from wicked and ungodly men, here bee moſt worthy examples and directions. Againe, if men would find comfort in temptation, trouble, and affliction, and learne with patience to beare them, there is no part of the Bible more ſweete and comfortable, than this booke of the Pſalmes: And therefore it ſhould bee our delight and

ſtudy

ſtudy, and we ought to ſpend the more time in the reading, and in the meditating of ſo excellent and worthy a booke.

This Pſalme is ſet downe before the reſt, as a preface to ſtir up every faithfull Chriſtian, to the diligent and carefull ſtudy of the holy Scriptures, and the bleſſed book of God, as our Saviour ſaith; *Search the Scriptures, &c.* Becauſe that will bring a man to true happineſſe in the end; namely to know God to be his God, to know Ieſus CHRIST, to know himſelfe, and to direct him in the narrow way which leadeth unto life eternall.

This firſt Pſalme is ſet downe without any inſcription, and therefore it is uncertaine by whom it was penned; whether by *David*, as moſt like it was, or by *Eſdras*, who is rather thought to have gathered them together, and joyned thus in one Volume or Booke, as now we have them.

This Pſalme doth teach us theſe

Summe of the Psalm

two worthy poynts; namely, how the Godly man lives and walkes in this world, what manner of life hee leades on earth, and also what happinesse, and blessednesse is reserved for him in the life to come in heaven, *verse.* 1. 2. 3. The second part shewes the contrary life of the wicked and ungodly, as also what fearefull vengeances and eternall judgments are prepared for them, *ver.* 4. 5.

And the parts of this Psalme are two. In the former part is a description of the contrary estate of the Godly man and the wicked man; namely, that the Godly man is certainly blessed, and the wicked man cursed, in the five first verses. The other part shewes the cheife cause of the happinesse of the one, and the misery of the other, *verse* the sixt: *Because GOD knoweth*; that is, likes, loves, and allowes; yea doth blesse and prosper the way of the one: but he hates, abhorres, and dislikes the way of the other: and God doth curse it, and make it most unhappy

and

and miſerable unto them: So that we ſee the ſumme of this Pſalme is this, that thoſe are bleſſed, whoſe way, that is, whoſe life and converſation the Lord loves, likes, and allowes of, ſo as he doth direct and bleſſe it; But the Lord allowes and takes care of the way of the righteous and godly man, therefore the godly man is bleſſed.

Now ſeeing this is the maine Propoſition of this Pſalme, to proove that the Godly are bleſſed: Therefore the Prophet doth firſt ſhew who be truely godly, as *verſe* 1. 2. and then wherein their bleſſednesse doth conſiſt, *verſe* 2.

The godly man is deſcribed two waies: Firſt Negatively, ſhewing what he doth carefull ſhun and avoid, *ver.* 1. Secondly, affirmatively, ſhewing what he doth carefully embrace and follow, *verſe.* 2.

Concerning the things which the godly man doth ever carefully ſhun and avoid, they are here laid downe to be three in number, by a moſt

Three sorts of wicked men.

excellent kind of speech, laid downe by way of graduation, wherein the Prophet shewes how men proceede by degrees to be wicked, for there is an increase and proceeding in sin, as we may see in every step of this graduation; first, in the persons, secondly, in the manner, and thirdly in the fruit it selfe.

And indeed there is a variety and multiplicity of sinnes, and as they are divers, and of divers kindes, so the variety of number causeth a diversity of names; *The counsell of the wicked, the way of sinners; the seate of the scornefull*: For as one sayeth well, there is a fruitfull crop of sin, & there is none of the sonnes of *Adam*, but may say with *Manasses* in his prayer, *I have sinned above the number of the sands of the Sea.*

First, (*He doth not walke in the counsell of the wicked*) where we see the persons are said to be wicked; the originall word signifieth, a man that is never quiet, but ever thinking of doing something that is evill, like

th

the raging Sea, whoſe mind is ever troubled and tempted with evill thoughts and perturbations. By Counſell he underſtandeth heere the crafts, and ſubtleties of the wicked, by which they puſh themſelves forward, and labour to draw others to the like, according to that of *Salomon*; *My ſon, if ſinners intice thee, conſent thou not, if they ſay, come let us lay waite for blood, &c.* So that the Prophet meaneth here, that he is bleſſed that joyneth not himſelfe to commit ſinne with the ungodly, nor by himſelfe doth commit the ſame as ſinners doe. Pro 4.14 Pro. 1. 10.

The ſecond ſort of evill men, whoſe company he doth avoide, are called *ſinners*; the word ſignifies, ſuch as not onely are naughty of heart, and being ſeduced by bad Counſell, live in ſinne; but ſuch as delight in ſin, and have in them a conſtant and ſetled purpoſe to live in ſinne.

The third ſort of evill men, whoſe company he doth avoide are called *Scorners*. And they are ſuch kind of

wicked men, as being hardned in heart, doe still confirme themselves in their wicked life, & get such a habite and custome in sinne, that they shame not to make a mocke of God and all godlinesse, and even to bleare out the tongue at Religion, and christian piety: so that as they are wicked in heart, and lewd in life, so be they also hardned and confirmed in both of them; for by *Seate*, he noteth the fellowship and society with the ungodly.

Psal. 24 4. Their actions described.

Secondly, concerning the action, the first is, *to walke in the counsell of the wicked*: To walke, is to live and frame his life to affect and approve of the waies and counsels of wicked men, neither will he once listen, or lend his eare to the perverse and naughty counsell of ungodly men, much lesse will he be brought to frame his life after their wicked wayes.

The second action or proceeding of a sinner is *standing*; as the former is in heart to like, love and approve of

of the waies of the wicked, this is to obey them, and follow them into the ſame exceſſe of riot; So that the meaning of the Prophet is, that a godly man doth not like, love, nor follow that kind of life, or converſation which wicked men doe uſe, and ſuch as be given to ſinne; according to that of the Apoſtle, *Faſhion not your ſelves like unto the world*: but doth by all meanes poſſible ſhunne and avoid it. Rom 2. 12

The third evill which the godly man doth moſt carefully avoide, is in theſe words, and *hath not ſate in the aſſembly of the ſcorners*: that is, will not be familiar, and have acquaintance with ſuch as be mockers of God, and all good duties; he will not be their companion, nor keepe them company, who doe onely profeſſe impiety, who make a ſcoffe at all Religion, ſcorne the Word of God, and contemne the ſervants of God: Theſe be the three evils which the Godly man doth moſt carefully ſhun and avoyde.

In

In the whole we may observe the wonderfull growth that sinne hath in the heart of a sinner, it stands not at a stay, but is ever growing, and never suffers any Winter-tide of blasting, but ever prospers: It first beginneth in the heart of the sinner with a double walking, wandring as it were, up and downe, as being uncertaine what to doe; the next step that it maketh, is from *Walking* to *Standing*, which signifies a determination after the former uncertainty, and where sinne is not stayed neither in the conception, nor in the birth, *When it is finished, it brings forth death*, ever ending in hardnesse of heart, obstinacy of mind, and obduracy of both. Oh that all wicked and ungodly men would lay this to heart, that making once shipwracke of faith and a good conscience, and wounding their soules by sinne! this spiritu all disease of sinne growes daily to be more incurable, and the more sinne groweth to a head, the more the Spirit

Jam. 1. 15

rit of God is quenched in a man, and the work of grace is diminiſhed. It behooves us all therefore to keepe a diligent Watch over our owne wayes, to cut of the occaſions of ſinne, and to ſlay the beginnings of iniquity; for a fire new kindled may eaſily bee quenched; when the Ship beginnes to leake, it may eaſily be ſtopped; and at the firſt, ſinne and Sathan may eaſily be reſiſted, and we may with the leſſe difficulty withſtand the force of it; whereas the more it is practiſed, the more the heart is hardned, and ſin growes ſtronger, and the ſinner himſelfe weaker, according to that of the Prophet: *Can the Black-more change his ſkinne, or the Leopard his ſpots, then may yee alſo doe good which are accuſtomed to doe evill.* And therefore to this end the Lord laboured with *Caine*, to ſtoppe his ſin in the conception, or at leaſt in the birth, when that hee ſaw that his countenance was caſt downe, and that he had conceived ſome evill againſt his brother, Jer. 13. 23

brother, the Lord tels *Caine*. *If thou doeſt well ſhalt thou not be rewarded? if thou doeſt evill, ſin lyeth at the doore*: q.d. *Cain, Cain*, be warned betimes ere it be too late, there is a reward that will follow thy righteous dealing, but if thou goe one to kill thy righteous brother, thou ſhalt find that thy condition will bee farre worſe then now it is. This is the woefull & miſerable condition of thoſe that run from evill to worſe, as it were adding drunkenneſſe to thirſt, and be a warning unto us, to take heede leſt at any time we give any entertainment to ſin: *And ſo our laſt end be worſe than the firſt.*

Math. 8.

The godly mans deſcription, affirmatively.

In the ſecond Verſe the Prophet deſcribes a godly man affirmatively, ſhewing what he doth moſt carefully embrace and follow: And as if he ſhould ſay: He is a bleſſed man that abſtaines from evill, if ſo be withall he delight to doe good; ſo he doe willingly yeeld himſelfe to performe obedience unto the will of God, and confirme all his thoughts, words,

Words, and Deeds, to the Will of God.

Now the good things which he muſt doe, are contained in two words, firſt *His delight muſt be in the Law of the Lord:* Secondly, *he muſt meditate therein day and night.*

But his delight, that is, the Godly and upright man; who is truely happy & bleſſed indeede, doth wonderfully love the *Law of the Lord*, that is the Word of God, and that heavenly Doctrine, wherein is revealed the will of GOD, whereunto all our thoughts, words, and works muſt be confirmed; and which maketh knowne unto us the way to eternall life, and ſalvation.

Secondly, *In this Law hee meditates day and night*: That is, the godly man doth ſet his heart & mind upon the word and doctrine of God, ſo as he doth thinke often, and much muſe upon it; it is his daily meditation, ſo as hee ſets ſome time apart every day to ſtudy it; both to learne out of it how God muſt bee purely wor-

worſhipped, his owne Life ordered; as alſo to learne thereby how to maintaine and keepe faith and a good conſcience before God and man. And thus the godly man is deſcribed by both parts of his life, his eſchewing of evill, and his carefull and Religious performing of good duties.

Secondly, aswee have ſeene a godly man deſcribed, ſo now followeth wherein the happineſſe of this man conſiſts.

The happineſſe of a godly man wher in it conſiſts.

This happy man is deſcribed two wayes.

Firſt, by a Similitude.

Secondly, by the proſperous and good ſucceſſe of all he doth.

The happineſſe of the godly man is deſcribed by a ſimilitude, whereby a godly man is compared to a Tree, which Tree is deſcribed,

Firſt, by the place, namely, that it is a tree planted, not of its owne growing. *By the water ſide.* Even by the freſh & ſpringing Rivers, which is a reſemblance of our ingrafting in-

to

to Ieſus Chriſt by faith, and the ſpirit of God; ſo as wee receive and draw juyce and nouriſhment from him continually.

Secondly, it is deſcribed by an effect; namely, *That it brings forth fruit in due ſeaſon*: And this is a reſemblance of our regeneration, or of our obedience, becauſe the Godly man being ingrafted into Ieſus Chriſt, doth by vertue of his Reſurrection bring forth the fruit of faith and obedience both to God and man; *In due ſeaſon*, that is, in time convenient, when it may beſt ſeeme for the glory of God, and the good of our neighbour. Pſ. 62. 12. Mat. 7

Thirdly, by a contrary property that *her leaves doe not fall*: that is in time of Winter and ſtormes, her leaves fall not: And this is a ſigne of our perſeverance, that the Godly man is not offended nor daunted with croſſes, perſecutions, or afflictions, or any other Calamity whatſoever, but doth by patience poſſeſſe his Soule, and by faith, wades as it were

were, throughout all theſe dangers.

Secondly, the happineſſe of a godly man is deſcribed by that bleſſed ſucceſſe that God gives to all his affaires he takes in hand; *It ſhall proſper*, becauſe he takes them in hand according to Gods Commandement, and in his feare, with prayer and calling on the name of the Lord, *Ioſhua* 1. 8. to the glory of God, and the good of his Neighbour.

Wicked. deſcribed.

In the ſecond part of the Pſalme, the Prophet deſcribeth the moſt miſerable and curſed eſtate of the wicked and ungodly, *verſe* 4 5. That it is cleane contrary, that as their wayes and lives be contrary, ſo their reward is contrary.

The Prophet deſcribing the curſed and miſerable eſtate of the wicked, ſaith firſt, *It is not ſo with them*, that is, that wicked and ungodly men are in a farre coutrary eſtate and condition; they cannot in any caſe be compared to a Tree that is planted by the Rivers of waters, that brings forth

forth her fruit in due ſeaſon, and whoſe leafe ſhall not fall, neither doe they proſper in their Actions, neither doth GOD give ſucceſſe unto them.

But he ſetteth out the curſed and wretched eſtate of all wicked and ungodly men, by a contrary ſimilitude, comparing them to chaffe, which the wind drives away: That is, even as chaffe hath no root in the earth, and wanting all juyce and nouriſhment, muſt needs be fruitleſſe and dry, ſo as the wind doth moſt eaſily ſcatter it away: Even ſo the wicked are not rooted nor grounded in Chriſt, whereby it comes to paſſe, they being utterly void of all grace of Gods Spirit, that they can bring forth no fruit of good workes, neither can they perſever in time of temptation, whereby againe it comes to paſſe, that they be carried away with every blaſt of vaine Doctrine, and with the leaſt ſtorme of temptation, and blaſt of adverſity, they are toſſed to and fro:

And when the wind of Gods judgements ſhall blow upon them, they are cleane ſcattered away. This is their eſtate and condition here in this life.

And for their eſtate and condition in that to come, the Prophet layeth it downe likewiſe, *verſe* 5. in theſe words: *They ſhall not bee able to ſtand in judgment*: That is, they ſhall not be able to ſtand with comfort before the face of the Judge, but ſhall tremble and quake, as not being able to endure the angry countenance of the Judge.

Rev. 6. 13

Neither is this all, but they ſhall likewiſe be ſevered and ſecluded from the bleſſed company of the Godly: That as here in this life they could not abide a godly man, but did hate him, perſecute him, and ſhunne his company; So at the laſt day (ſo juſt ſhall their reward be) that they ſhall bee ſeparated from them; and as Goates caſt on the left hand, there to remaine for evermore.

Math. 25. 34.

in

in torments, which are eaſeleſſe and remedileſſe: *Neither the ſinners in the company of the juſt*; that is, in the company of thoſe that be juſtified, & reconciled to God in Ieſus Chriſt, which ſhall then inherite the Kingdome prepared for them.

Hitherto wee have opened the firſt part of the Pſalme, containing the eſtate and condition of a godly and a wicked man herein this life, and in the life to come.

NOw followeth the ſecond part of the Pſalme, in the laſt verſe containing the confirmation of that doctrine: And that our Prophet doth by ſhewing the efficient cauſe both of the happineſſe of the one, and the miſery and wretchedneſſe of the other. The ſecõd generall part of the Pſalme.

The firſt efficient cauſe of the happineſſe of the godly man is in theſe words: *Becauſe the Lord knowes the way of the righteous*: That is, he likes, loves, and approves of it, ſo as he

doth direct and bleſſe it: And therefore it ſhall proſper.

And the cauſe why the eſtate of the wicked is unhappy, and *their way ſhall periſh*, is, becauſe the Lord doth not know their way: that is, he taketh no delight in the way, or in the life of a wicked man; he loves it not ſo as he ſhould direct and proſper it: And therefore *it ſhall periſh.*

And thus much for the meaning of the words: now let us come unto the Doctrines.

VERSE 1.

Bleſſed is the man that hath not &c.

Bleſſed is the man, or *Oh* the *bleſſedneſſe* of that man; or as it is in the Originall: *Oh the bleſſedneſſe of that man!* They ſeeme to be the words of a man muſing and meditating with himſelfe, wherein mans bleſſednesſe ſhould conſiſt, as if he ſhould ſay; ſome pronounce him bleſſed that is in honour: ſome count them

them bleſſed, that have aboundance of riches: ſome that live in pleaſure; ſome place it in one thing, ſome in another. But, *Oh the bleſſednesſe of that man* that feares the Lord, that is truely religious; of the godly and righteous man.

Hence we learne this doctrine, that of all men under Heaven, the godly man alone is bleſſed, and the ungodly and wicked man is curſed. The righteous man a happy man in the ſight of God, when the wicked is wretched and miſerable. This doctrine is very apparent in the Word of GOD: It is the ſcope and drift of the whole Scriptures, to prove this one point, That the godly man is bleſſed, and the wicked man is curſed. *Bleſſed is the man that feareth the Lord, and delighteth in his commandements.* Pſal. 1, 2. *Bleſſed are they that be upright in their way, & walke in the law of the Lord.* Pſ. 119. 1. *Bleſſed are they that keepe his Teſtimonies, and ſeeke him with their whole heart.* Pſal. 52. Againe, *Bleſſed is the man whoſe iniquity is forgiven, and* Pſal. 57.

Doct. 1. The godly man alone is bleſſed.

whoſe ſinne is covered. Bleſſed is he to whom the Lord imputeth no ſinne, and in whoſe ſpirit there is no guile. Read the ſeven and thirty Pſalme, which ſeemeth to be penned on purpoſe, to confirme the everlaſting truth of this Doctrine. That the godly are bleſſed, and the wicked are curſed: and this bleſſednesſe of theirs doth not reach onely to this life, but alſo to the life to come, according to
1 Tim. 4. 8 that of the Apoſtle; *Godlineſſe hath not onely the promiſe of this life, but alſo the life come.* Yea, if wee obſerve the method which the Spirit of God taketh in the courſe of the whole Scriptures, it ſhall make this Doctrine ſo much the more apparent unto us, that is, that whereſoever there is a comfort laid downe in the Word, the ſame comfort is ſtill reſtrained to the godly: As that of the Holy Apoſtle Saint *Paul* in the eight Chapter and firſt verſe of his Epiſtle to the *Romans*: *There is no cõdemnation*; A marvellous comfort to heare that we are freed from that heavy

heavy and grievous curſe which we had incurred by reaſon of ſinne: yet leſt the wicked ſhould preſume hereby, and take it unto themſelves, unto whom in no wiſe it both belong: The Apoſtle reſtraineth the comfort in the ſame Verſe, *to them that are in Chriſt Ieſus*: and leſt men ſhould deceive themſelves, to take this comfort to themſelves, unto whom it doth not belong, he marketh them out, as it were in their fore-heads, ſaying; They are ſuch *as walke not after the fleſh, but after the Spirit.* The like of *David, Lord who ſhall enter into thy holy Tabernacle? &c. He that hath cleane hands and a pure heart, &c.* Pſalm. 15

Beſides, none are bleſſed but ſuch as be in the favour of God, as the Prophet *David* ſaith, *in thy favour is life*, ſuch as be reconciled to God in Jeſus Chriſt. As for ſuch as be out of his favour, they be curſed and miſerable, be they what they will be: Now onely the godly man that is humbled, that is ſanctified, that is

borne a new, is he alone that is in the favour of God; therefore onely the godly man is bleſſed.

Object. Wherein ſtands the bleſſednes of Gods Children, or a godly and a righteous man?

Anſw. I anſwer in this, that a godly man that is humbled for his ſins, is now reconciled to GOD, ſo as God the Father becomes his Father, adopts him to be his child, loves him, and delights in him as his child; *Behold what love hath the Father given us, that wee ſhould be called the Sonnes of God:* And hereupon come the amiable & Love-titles that Chriſt giveth unto his Church; *Open unto mee my Siſter, my Love, my dove, my undefiled.* Great are the affections of fervent love that Parents beare towards their Children, which none can expreſſe but they that feele; and yet all their love is nothing in compariſon of the love of GOD towards his children; this the Prophet teacheth, *Can a Woman forget her Child, and not have compaſſion on the Sonne of her*

Wherein the godly man is bleſt.

I Can. 5.2. Pſal. 105. 12. 13. Deut. 76. Pſal. 91. 1, 2, 3.

Eſa. 49. 15

her Wombe, yet will I not forget thee.

Another part of the happineſſe of a godly man doth conſiſt in this, that hee hath aſſurance of the pardon of his ſinnes, that they are all done away, and ſhall never be laid to his charge, but are waſhed away in the blood of JESVS CHRIST, according to that of the Prophet *David, Bleſſed is he whoſe wickednes is forgiven.* Pſa.32.1. Act.3.26

Hee hath all his ſinnes Originall and actuall, with the guilt and puniſhment belonging unto them, freely and fully forgiven unto him: And all the Righteouſneſſe of CHRIST freely and fully imputed unto him, and ſo GOD is reconciled unto him. and approveth him as righteous in his ſight: And thus the Apoſtle reaſoneth: *Herein was that love of GOD made manifeſt amongſt us, becauſe GOD ſent his onely begotten Son into the world, that we might live through him: Herein is that love that we loved GOD, but that he loved us, and ſent his Sonne to be* Rom.3.1 1Pe.2.24. Rom.4.5. 2Cor.19 Rom8.33

be a reconciliation for our ſinnes.

Another part of the happineſſe of a godly man doth conſiſt in this, that he hath peace of Conſcience, whereas the wicked and ungodly man hath a dead and ſleepy Conſcience, or elſe an accuſing Conſcience.

Eſay 57. *There is no peace to the wicked ſaith my God:* But the Godly man that is reconciled to God in Jeſus Chriſt, hath the free pardon of all his ſinnes, he hath ſweet peace of Conſcience, which doth not accuſe, but excuſe him to GOD, yea, he hath exceeding great joy in the Holy Ghoſt, that hee knoweth his ſinnes are pardoned, according to that of the Apoſtle; *The Kingdome of God ſtandeth not in meate and drinke, but in righteouſneſſe, peace, and joy in the* HOLY GHOST. And indeed whom ſhould he feare, or whereof ſhould he be affraide? GOD is become his Father, the Angels are become his attendants, they pitch their Tents round about them, and have a charge of them: the Saints of Hea-

Pax eſt hæreditas Chriſtianorum: Aug. Serm. de temp.

Perfecta & abſoluta cuiuſq; excuſatio teſtimonium conſcientiæ ſine, Bern.

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ven and earth are fellow brethren, the creatures of Almighty God are their friends, yea, their ſervants to do them good all their dayes.

The divels, nor all the power of darkeneſſe ſhall not hurt them: *For Chriſt hath ſpoyled Principalities and powers, and hath made ſhew of them openly, and hath triumphed over them upon the Croſſe*: yea, that which is more, the LORD Jeſus Chriſt (to whom all judgment is committed) is become their Lord and Saviour: *So that they ſhall never come into condemnation, but ſhall paſſe from death unto life.*

Pſ. 37.25. Pſal. 34.7 Pſa. 91.11 Hoſe 2.18 Col. 2.15

Iohn 5.24

Laſtly, the Godly man is aſſured that the Kingdome of Heaven, and eternall life belongs unto him; and that he ſhall be partaker of eternall glory, life, and ſalvation, and ſhall live in the preſence of God the Father, the Sonne, and the Holy Ghoſt for evermore; and this aſſurance in the godly, is no preſumption, but faith; for every godly man hath in him the Spirit of Grace and Adoption;

Non arrogantia eſt, ſed fides, &c. Aug. *ſerm.* 8.

tion; and hee that hath the Spirit of adoption, knowes that he hath it, and is able through the ſame Spirit to ſay; *I live, and Chriſt liveth in me*: This was in *Iob* when he ſaid, *I know that my redeemer liveth, &c.* This was in Saint *Paul*, *I am perſwaded that neither highth nor depth, &c.* In theſe and the like priviledges ſtands the happy and bleſſed eſtate of GODS Children.

Gal. 2. 20
2 Cor 13. 2

Rom. 8.

Vſe 1. The uſe of this doctrine is moſt excellent, for ſeeing the priviledges of Gods children are ſo great and ſo excellent, that therefore they muſt needes be moſt happy and bleſſed: For howſoever the World accompt them miſerable, grining at them with their teeth, nodding at them with their heads, hiſſing at them with their tongues, and every way moſt contumeliouſly reproaching them with their words; yet wee ſee heere how deare and precious they are with God, and in the reputation of IESVS CHRIST, who bought them at a price, and redeemed

1 Pet. 1. 18

med them even with his owne blood: *Behold what love the Father hath given to us, that we ſhould be called the Sonnes of God: And for this cauſe the World knoweth you not, becauſe it knoweth not him.* God is become their Father, the Son their redeemer, & the Holy Ghoſt their Sanctifier, the Angels their attendants, the Scriptures their Evidences, and the Sacraments, Seales unto the ſame: This the Apoſtle teacheth when he ſaith, *All things are yours; and yee Chriſts, and Chriſts Gods*: they are bleſſed then that are thus reconciled to God in Ieſus Chriſt: they are bleſſed that have their ſins pardoned, and not imputed unto them; they are bleſſed that enjoy this ſweet peace of Conſcience, and joy in the Holy Ghoſt: they are bleſſed that have attained to this aſſurance, that the Kingdome of Heaven, eternall life and ſalvation ſhall bee their reward: But the godly man is partaker of all theſe, what then ſhall hinder his happineſſe? 1Cor. 3. 21

This

Three ſorts of men confuted.

This ſerveth then to confute three ſorts of men: Firſt the Voluptuous man, who placeth his felicity and happineſſe in delights, pleaſures, ſports, and paſtimes; hee loves, and likes them above all other things, and moſt eagerly doth hunt after them: This appeared in that rich man in the Goſpell, who bad his ſoule eate, drinke, and be merry, as if there were nothing elſe to bee looked after, or as if mans chiefe felicity did conſiſt in theſe things. And this was the caſe of *Salomon* in the dayes of his vanity, untill he ſaw that all was but in vaine. Let us then be carefull we be not deceived with theſe ſinfull pleaſures of this life, as to thinke therein we are happy: but let us take heede unto this hooke of Sathan, leſt we be taken within his ſnare. It is written to the everlaſting commendation of *Moſes*, that he refuſed to be called the Sonne of *Pharaohs* daughter, and choſe rather to ſuffer adverſity with the people of God, than to enjoy the

1 Voluptuous.

Luke. 12.

Rom 4. 15 Eccle. 1.

Heb. 11. 24

pleaſures

pleaſures of ſinne for a ſeaſon, eſteeming the rebuke of Chriſt greater riches than the treaſures of Ægypt: for he had reſpect unto the recompence of reward.

The ſecond ſort of men here repooved are the ambitious, that make honor & preferment their God, as if mans chiefe felicity did conſiſt in that; this is their care & ſtudy, how to climbe up to preferment like *Abſolom*, that ſought to ſteale the hearts of his fathers ſubjects. And *Achitophel* that was ſo proud that he could not endure a man in favour but himſelfe. And therefore when he ſaw *Huſhaies* counſell received, and his rejected, went and hanged himſelfe. So proud *Haman* was ſo vexed with *Mordecay*, that he could not bee quiet till he had wrought his owne deſtruction, and the reaſon of all is this, proſperity puffeth up and ſtealeth away the heart of man, making a man both to forget GOD and himſelfe; and therefore proſperity is a very dangerous and ſlippery eſtate, and

2 Ambitiõs.

Heſt. 2. 3.

1 Tim. 6. 9

and howſoever it be much deſired and admired, yet it is full of dangers, and hedged in with many perils: and howſoever many are drawn away from GOD through perſecution and affliction, yet proſperity is more dangerous, for by it many more are drowned in ſenſuality, and even lulled aſleepe in carnall ſecurity.

3 Covetous

The third ſort of men here reprooved, are the covetous Cormorants of the world, ſuch as make *Gold* their GOD, love it, and delight in it more than GOD, as if their chiefeſt happineſſe did conſiſt in the multitude of their riches: whereas indeede godlineſſe alone hath the promiſe of this life and that which is to come. And of all other Sinnes our Saviour gives this caveat againſt this ſinne ſaying; *Take heede and beware of covetouſneſſe*, and this is that which the Prophet *David* doth pray againſt, when he ſaith; *Incline my heart unto thy teſtimonies, and not unto covetouſneſſe.* Hereunto agreeth that

Colaſ. 3.

Luk. 12. 15
Pſ. 119. 36

1 Ioh. 2. 5.

exam-

example of the Apoſtle, *If any man love this World, the love of the Father is not in him.* So then, whether we conſider that covetouſneſſe is the root of all evill, or that there is a flat oppoſition betweene GOD and the world, we muſt hold this as an evident truth, that there is no bleſſednesſe to be found in them. Math. 24.

Vſe 2. This may ſeeme to prove that curſed, yet common opinion of the world; namely, that of all men the godly man is moſt miſerable. We ſee here, that the LORD himſelfe doth proclaime from Heaven, that he accounteth the godly man a bleſſed and happy man; but yet the world, that is, wicked men in the world, judge and deeme the godly man wretched and miſerable; ſuch a man as truely feareth GOD, hates all iniquity, diſliketh lewd company, makes Conſcience of good duties, as to pray in his Family, to inſtruct his Servants, and Children, is diligent and carefull to frequent Sermons; this

man is an Owle amongſt Birds, whooted at, and pointed at, men reproach him, and of all men hee is moſt contemned: But as *Paul* ſaith, thus it muſt be, wee are brought upon the Stage: We are made a gazing ſtocke to wicked men, and accounted as Dung for Chriſts ſake.

Vſe 3. This may ſerve to ſtoppe their mouthes, that ſay, and thinke it is in vaine to ſerve the Lord, that it is loſt labour to be religious: that there is no good got by hearing of Sermons and leading of a godly life: It is, and hath ever bin the curſed thought of mans heart to thinke ſo, as in the

Mal. 3. 14. time of the Prophet *Malachy*: *It is loſt labour to ſerve the Lord, and what good comes there by ſerving of GOD?* So in theſe dayes it is cleare, men thinke it is in vaine to be Religious, to live Godly, and in all things to labour to keepe faith and a good Conſcience before GOD and men. But it is manifeſt here, that it is not

Note. in vaine to ſerve GOD: nay, it

that alone that brings a man to happineſſe and true comfort here, and an Eternall meaſure of Glory in the world to come: and withall, this may ſerve to comfort every poore child of God againſt all the diſcomforts and diſcouragement of the word by Sathan and his curſed inſtruments: namely, that howſoever thy eſtate be never ſo poore in this world, and ſubject to never ſo many afflictions and troubles, yet if thou be a godly man, certainely then thou art *Bleſſed*: Thou that art in Gods favour, thou that art reconciled to God in Ieſus Chriſt, and haſt thy ſins and offences pardoned, eternall life belongs unto thee; and therefore feare not, be not any whit diſcouraged, hold out unto the end, certaine it is thou art a *Bleſſed man*; and in ſo doing thou ſhalt have a Crowne of life. Heb. 11. 24 12. 13.

Hence wee learne, that as many as deſire to bee truely happy and bleſſed, may here behold the way to be happy and bleſſed. Wouldſt thou bee truely happy and bleſſed *Vſe 4.*

here in this life, and hereafter in the life to come: wouldst be assured that thou art the child of God, in his favour, reconciled unto him in Iesus Christ, wouldst thou be assured of the salvation of thy Soule? Oh labour then to become a godly and a religious man, repent of thy sinnes past, amend thy life, walke before God in new obedience, labour to keepe faith and a good conscience, hate every evill way, cleave unto the Lord, delight in his Word, let it be the joy of thine heart; then certainly thou shalt be blessed and happy for evermore.

Vse. 5. To conclude, if the godly man be blessed, then the wicked man must of necessity be cursed: If the estate of the righteous and religious man be so comfortable and blessed, then the estate of the wicked and ungodly must needs be miserable and cursed, according to that of *Moses* unto the Israelites, *If thou wilt not obey the voyce of the Lord thy God*, as indeed obedience is farre from a wicked

Deut. 28. 1

man,

man, howſoever he may come with *Sauls* painted Sacrifice, what followes: *Thou ſhalt be curſed in body, and curſed in ſoule, &c.* Againe, *Thou haſt deſtroyed the proud, and curſed are they that erre from thy Commandements.* And this miſery of a wicked man doth conſiſt in theſe things eſpecially. Pſ. 11. 21.

Wherein the wicked are curſed.

Firſt, that he can have no aſſurance that he is the child of God, that he is reconciled to God in Ieſus Chriſt, or in his favour; nay, he may aſſure himſelfe, that he is out of his favour, and that God hates him as his enemy, and that he will manifeſt his wrath and diſpleaſure upon him, by plaguing him here in this life, and by damning him for ever in the life to come.

Yea the Lord beginnes that condemnatory ſentence in the heart of a wicked man in this life: For every ſinne which a wicked man doth commit, there ariſeth many times within his conſcience accuſing thoughts: And there is alſo a ſen-

tence within him given out againſt him preſently after he hath committed ſinne; there is a ſentence within him gone out againſt him: by themſelves judgment is gone out againſt themſelves; which ſentence albeit the wicked & ungodly man doth not marke, yet the voyce of his owne diſordered affections crying out ſo loud, that he cannot heare this voyce of his owne conſcience accuſing and condemning him: (yet many times in this life affection is ſilent, as to *Balthazer* and *Iudas*, and then the conſcience doth pronounce ſentence againſt him with a ſhrill voyce. *Now if a mans conſcience condemne him, God is greater than his conſcience, and will much more condemne him.*) But aſſuredly in the day of judgment it will cry aloud in the eares of the Lord, againſt the ſinner for judgment and vengeance. And this is not the leaſt miſery under which the wicked man remaines, being out of Chriſt.

Dan. 5.
Math. 27.
Joh. 3. 24

Secondly,

Secondly, hee can have no aſſurance that his ſinnes bee pardoned, but rather may be aſſured, that his ſinnes ſtand up in account againſt him, and that hee ſhall bee condemned for them. For it is that prerogative which belongs onely to the godly man, to have his ſinnes *covered.* Even the *Bleſſed men*; But as for the wicked and ungodly, the Lord is farre from juſtifying them; but their ſinnes remaine yet in GODS Booke of account, and ſhall aſſuredly one day be laid to their charge, when the booke ſhall be opened, and their horrible ſinnes made manifeſt to the whole world, even to men and Angels; even theſe their moſt ſecret ſinnes, which now they have committed never ſo cloſely in the darke, ſhall then come to light, and they ſhall not have ſo much as one Figge-leafe to cover their nakednesſe, or one friend to ſpeake ſo much as one word to the LORD Chiefe Iuſtice of Heaven and Earth, but their owne

Rev. 20. 13

Pſa. 32. 1, 2.

conſciences, being as a thouſand witneſſes againſt them, they ſhall then be held even ſpeechleſſe; and the Lord will manifeſt upon them the fierceneſſe of his wrath in that day.

Eſay. 57. Thirdly, he can have no peace of conſcience. *For there is no peace to the wicked.* But alwaies carries about him an evill conſcience, that will never give him reſt, but is as the flaſhings of Hell-fire unto him; or elſe he hath in him a dead and ſleepy conſcience, ſeared as it were with an hot Iron, that he feeles not the weight and burden of his ſinnes; Which judgment is no way inferiour to the former! Oh miſerable then is the ſtate and condition of the wicked, that have no true peace in life nor death, nor after death: For the LORD himſelfe at the laſt ſhall be a Iudge and a witneſſe againſt them, *Moſes* and the righteous Servants of God ſhall be a witneſſe againſt them, yea the duſt of their feet that brought the glad tidings of peace

Mal. 3.
Iohn. 5.
Ioh. 24. 2.
Iam. 5. 3. 5

peace ſhall witneſſe againſt them, the ſtones of the field, the poſts of their Houſes, this moth-eaten garment, all ſhall come in againſt them to hinder their peace with God: And their owne conſcience, will they, nill they, ſhall cry aloud and ſay, *Righteous art thou oh Lord, and true are thy judgments.*

Fourthly, he can have no hope nor any aſſurance that he ſhall bee ſaved, but is either carried away with a carnall perſwaſion or preſumption, (which will deceive him in the end) their conſciences being ſeared; or elſe moſt juſtly feare that they ſhall be damned, their conſciences being awake. Now then if this be the fearefull, and moſt woefull eſtate of all wicked men that live in ſinne without repentance, who then would live in ſuch an eſtate of life to gaine a Kingdome, in ſo great danger of eternall death and damnation every day they ariſe? Why doe not ſuch repent and turne unto God, that ſo they may be ſaved?

Fiftly,

Fiftly and laſtly, if a man be out of Chriſt, unregenerate, let him abound never ſo much in wealth, live in honour, bath himſelfe in pleaſures, yet remaining ſtill in his ſinnes, he can take no ſound comfort in any of theſe: *For to them that are defiled and unbeleeving is nothing pure, but even their minds and conſciences are defiled.* Their ſweet ſavours and pleaſant drinkes are gall and worme-wood, their delicate fare is poyſon, their coſtly apparrell as menſtruous cloath, and their life a death; and they ſhall one day anſwer for every bit of bread they have eaten, as theeves and uſurpers of thoſe things that are none of theirs, for of proper right they belong unto the godly man: and thus have we briefly ſeene wherein the wicked man is curſed and miſerable.

Tit. 13.

That

That doth not walke in the counſell of the, &c.

HEre the Godly mans vertues be firſt ſet downe by a Negative conteſtation in theſe words, *He that walketh not in the counſell of the wicked*: Out of wch we may obſerve that there is a councell of the wicked: And this is either private amongſt themſelves, or elſe publicke with others.

Doct. There is a counſell of the wicked as of the godly.

The counſell of ſinfull and wicked men, which is private in themſelves, is a ruminat ion, or ſome other preparation in every wilfull & intended ſin: And hence it is that the Schoolemen affirme, that *Conſilium actus, exitus*, muſt concurre in every wilfull intended ſinne: And this is very aprarent by the example of *Jezabel*, that when ſhe perceived the King to bee ſo heavy for that hee could not get the vineyard of Righteous *Naboth*, ſhe counſelled with her ſelfe what ſhe might doe, to the end

1 Reg. 21. 10.

end ſhe might obtaine it, and at laſt determined to write to the Governours of the City in *Ahabs* name,
2Sam. 12 to proclaime a faſt, and to cauſe *Naboth* to be brought forth before the aſſembly, and ſtoned to death. This is cleare againe by the example of *David*, when hee walking upon the roofe of his Palace, had caſt his eyes upon the beauty of *Bethſheba*, he did firſt take this counſell within himſelfe concerning an equity what ſhe was; ſecondly ſent meſſengers unto her to move her to lye with him: And laſtly committed the act it ſelfe. This might be further cleared by the example of *Cain*, *Iudas*, and all to confirme the truth of this point unto us.

Beſides this private, there is a counſell of the wicked publicke
Mich. 6. 16 with other, as in the dayes of *Omri*, when cruell and wicked Statutes
1Reg. 12. 28. were made againſt the Lord and his people. So in the dayes of *Ieroboam* how did he take counſell, and at laſt concluded to make two Calves

for

for divine worſhip, the one whereof he ſet at *Bethell*, the other at *Dan*? And in the dayes of *Nebuchadnezzar* what a Decree was gone forth by the King, the Lords, and Nobles, touching the worſhip of the golden Image that was ſet up in the plaine of *Dura*, in the Province of *Babilon*? So in the time of our SAVIOVR CHRIST, under the New Teſtament, the Iewes had agreed together, that all that confeſſe Chriſt ſhould be excommunicated: And forbad the Diſciples from Preaching any more in his Name. And alſo in their counſell was our Saviour CHRIST condemned to death. Dan.3.1 Ioh.9.22. Acts.4.18 Mat.26.66.

And the reaſon is cleare for the further manifeſtation of the truth of this point: For as no man doth gather grapes of Thornes, or Figges of Thiſtles; ſo what other fruit can be expected from ſuch an unſavory root, whoſe very *minds and conſciences are defiled*; but that all their whole conſultations and actions *Reaſ.* Tim.1.13

actions should bee imputed unholy and uncleane.

Vse. Hence then we may obserue that the Doctrine of the CHVRCH of *Rome*, touching this point is most false: *That Generall Counsell cannot erre.* But we have cleared this before, that they may erre and doe erre; for what should I speake of the second *Nicene Counsell*, which set up Idolatry, and gave bodies to Angels and the soules of men: Counsell therfore have beene misled, and may erre.

Now the Prophet proceedes further to shew who is a godly man and what his properties, and teacheth us in these words, that the first step and entrance to the leading of a godly life is to renouce the counsell and company of lewd, wicked and ungodly men: whence we obserue this doctrine.

Doct. 2. The occasions of sin are to be avoy-

That hee that would preserve himselfe from sinne, must carefully avoid all the occasions thereof: The Wise-man teacheth this Doctrine,

That

That he that walketh with the wiſe, ſhall be wiſer, but a companion of fooles ſhall be worſer. This doth appeare by the example of *Ionathan*, who by the friendſhip and familiarity which hee had with *David*, changed his life to better; whereas *Salomon* by ſociety and conjunction with the Idolatrous wives fell into Idolatry; and *Rehoboam* by walking with his young counſellours, and following their advice, became worſe and worſe: If then we would avoyd evill, we muſt beware of all occaſions, and no occaſions more dangerous than evill company: every man therefore muſt take heede to himſelfe, and beware how he joyneth himſelfe with acquaintance with all men indifferently, leaſt by their meanes he be corrupted. For every man by nature is like dry wood, which is apt to kindle ſo ſoone as fire is put to it: So, give a man the leaſt occaſion, & preſently hee yeeldeth to ſinne: There needs not indeede any Divell to tempt us, but let the leaſt occaſion that is, be offered

Pro. 1. 13.

1 Reg. 11.

Accum eſt quicquid mihi nocere poteſt. Bernard. me. 11

offered unto us, and ſtrait way man becommeth a tempter unto himſelfe: And this is that which the Apoſtle ſaith, *Every man is tempted when he is drawne away, and enticed by his owne concupiſcence.* The enemy by which we are overcome, is in our owne boſome, that is, mans naturall corruption, which is fuell for the kindling of the fire of Sathans temptations: This appeares in *Evah*, the mother of us all, in the firſt tranſgreſſion: Firſt, ſhe ſaw the fruit; ſecondly, ſhe conceived a liking of it: Thirdly, ſhe deſired it: Fourthly, ſhe eate of it. *Dinah*, the daughter of *Iacob*, wandring abroad, laid her ſelfe open unto ſinne, and ſo fell, which might have beene prevented, had ſhe avoided the occaſions thereof.

Iam. 1. 14.

Gen. 36.

And *David*, a man after Gods owne heart, having ſet open the caſements of his ſoule, his eyes, (by the which the Divell did eaſily winde himſelfe into his heart) and behold *Bethſheba* waſhing her ſelfe, but by

2 Sam. 11.

and

and by he luſted after her, ſent for her and lay with her: So violent is mans corrupt nature in comprehending every occaſion that might draw him to ſin. It is therefore a point of great wiſedome to diſcerne between the deceit of ſinne, under the fruit of ſinne before it be committed. Oh flattering enemy! in the action of committing ſo ſweete as poyſon, after it is committed a biting Serpent: It comes to a man with a ſmiling countenance, as *Ioab* unto *Amaſa? Art thou in health my friend*, but withall ſtrikes him to the heart, and wounds him unto death. 2. *Sam.* 20.

This doctrine ſerveth for the reproofe of thoſe who are ſo farre from the avoyding of the occaſions of ſinne, as they doe freely and of their owne accord, ſeeke and follow after them, they will not tarry with *Ioſeph* till they be tempted by others, but they ſeeke all occaſions, and watch all opportunities to tempt others; Never ra- *Uſe.* 1.

venous beast did more eagerly pursue the prey, than some doe hunt after the occasions of sinne: which is madnesse with a witnesse, as if the flesh were not prone enough of it selfe unto that which is evill, but that paines must be taken to help it forward to sinne. Oh then, how carefull ought we to be to watch over our waies, and to avoid all the occasions of sinne: Counterguard thy heart (saith *Salomon*) and keep it with watch and ward; looke unto the casements of thy soule, thy eye and thy eares: Pray with *David* *Lord turne away my eyes from beholding vanity*, make a covenant with them with *Iob*. What folly, nay what madnesse is it then in them that dare come into any company, that dare looke and pry into the company of a woman, as though they were so strong, that they were out of all danger to sin,; But art thou more holy or strong than *David*, *Peter*, *&c.* If not, thou maist fall?

Pro. 4. 23.
Ps. 119. 37
Eccl. 9. 4. 5
Iob. 31.

Vse 2. Let all godly men and women take

take heed, let them feare themſelves and doubt the worſt. *Bleſſed is the man that feareth alwayes, but he that hardneth his heart ſhall not proſper:* We muſt at all times have eſpeciall regard to the heart, or elſe we cannot ſtand; Such and ſo many are the aſſaults that Sathan doth lay againſt our ſoules, this is that wholeſome counſell that the Apoſtle S. *Peter* doth lay downe unto us, who was both acquainted with the frailty of mans nature, and the malice of Sathan, when he ſaith, *Be ſober and watch, for your adverſary the Divell, &c.* Where he joyneth unto Sobriety Watchfulneſſe; for though a man be never ſo ſober, yet if he doe not watch withall, and that againſt the occaſions of ſinne, he is eaſily made a prey to Sathan; And for want of this care and watchfulneſſe, many of Gods children have beene overtaken, and have fell into many horrible and grievous ſinnes, which they could not ſo eaſily have done, had they beene watchfull,

1 Pet. 5. 8.

over their owne affections. And thus much for the firſt Doctrine in the deſcription of a godly man, he muſt carefully avoid all occaſions of ſinne.

That doth not walke in the Counſell of the wicked, &c.

HEre the Prophet *David* ſhewes who is a godly man, and what be his properties. Firſt (as we have heard) he avoides all occaſions of ſin: ſo now in the ſecond place the counſell and company of lewd, wicked, and ungodly men: A godly man, and ſuch a one as ſhall be truely happy and bleſſed indeed, doth diſtaſt and diſlike, yea, utterly renounce and abhorre their ſociety and company, their councels and conſultations, ſo as he doth ſhun and avoid them as dangerous and infectious: from whence we gather a ſecond point of Doctrine.

That

That men muſt carefully ſhun and avoid the company of the wicked, it is very apparent; if they themſelves will not be defiled with their abhomination: for that rule of *Salomon* will ſtand, *He that toucheth pitch ſhall be defiled.* Bad company is exceeding pernicious and hurtfull, either to diſſwade from that which is truely good, or to perſwade to that which is naught and wicked. *David* maketh it the marke of a true member of the Church, *That in his eyes a vile perſon is contemned.* And the Apoſtle willeth all Chriſtians, who looke for glory through Chriſt, that they would have nothing to doe with the unfruitfull workes of darkneſſe. And againe, This indeede is *pure Religion and undefiled, to keepe our ſelves unſpotted of the world.* This the Apoſtle S. *Paul* urgeth, *Be not unequally yoaked with infidels, for what fellowſhip hath righteouſnes with unrighteouſnes?* It is the exhortation of *Salomon*: *Forſake the wicked and yee ſhall live.* *Ioſeph* no ſooner in the Court of *Pharaoh*, but

Doct. 2. We muſt ſhun the company of wicked men.
Nu. 3 16
2 Sam 10. 3 3.
Ma. 16.
Act. 13. 8
Pſalm. 15.
Tit. 2. 12.
2 Cor. 6. 14.

quickly learned to ſweare by the life of *Pharaoh*, and we know that it was in the common Hall, amongſt the ſervants of the heigh Prieſts, that *Peter* had learned to curſe and to ſweare. It were no leſſe then treaſon in a ſubject to live in friendſhip with one that is a profeſſed enemy to the King: Much more is it treaſon in the ſubjects of the King of Heaven to have ſociety with the wicked: and this is obſerved to be the fault of *Iehoſophat*, *that he would helpe the wicked, and love them that hate the Lord.* Such are even odious unto God, as *David* ſaith, *Thou hateſt all them that worke iniquity.* Beſides, their company is exceeding dangerous, for the wrath of God hangeth over the head of the ungodly. This we may ſee in *Lot*, who in the fruitfulneſſe of the place was drawne to live in *Sodome*, where the men were wicked: So when they were taken priſoners, *Lot* was taken priſoner with them: and had not the Lord beene exceeding mercifull unto him, he

Pſal. 5. 5.

Gen. 19.

he had periſhed with them in the generall overthrow of that City. And this was the voyce of God from heaven concerning *Babilon*, *Goe out of her my people, that yee be not partakers of her ſinnes, and that yee receive not of her plagues.* Rev. 18. 4. And this was the cauſe the Lord gave ſo ſtreight a charge to the people of Iſrael, that they ſhould have no dealing at all with the inhabitants of the land of *Canan*, *Thou ſhalt make no covenant with them, nor with their gods: neither ſhal they dwel in thy land, leſt they make thee ſin againſt me, neither ſhalt thou make any marriages with them, neither give thy daughter to his Son, nor take his Son to thy daughter, for they will cauſe thy ſon to fall away from me, and to ſerve other gods.* Ex. 23. 32. Deu. 7. 2. And how true this threatning from the Lord was, the event maketh it manifeſt; for they neglecting this commandement from God, *We are mingled amongſt the heathen, and learned their workes*, Pſ. 106. 35. as *David* ſaith; and woefull experience doth prove this to be true of many,

who have ſometime beene indifferently conformable to good duties, afterwards falling into wicked and lewd company, have beene corrupted and grow diſſolute: Oh what ſtumbling blockes are ſuch unto a man for the performance of any good duty. This did *David* know full well when he ſaid, *Away from me yee wicked, I will keepe the Commandements of my God:* Inſinuating therby, as may eaſily be gathered, that he could not ſet himſelfe to the performance of any holy duty, as hee ought, ſo long as ſuch wicked company were about him. Yea, it hath beene a griefe unto the godly to have beene in the company of ungodly perſons. As *Lot* living in *Sodome*, when he ſaw their filthy abhominations, *It vexed his righteous ſoule.* And this was it that made *David* bemoane his eſtate in the time of his baniſhment, when he was conſtrayned to abide amongſt the uncircumciſed people, *Woe is me that I remaine in Meſech, and to dwell in the Tents of Kedar:*

Pſa. 19. 115

Kedar: *My ſoule hath not long dwelt among thoſe that bee enemies unto peace.* By all this that hath beene ſpoken it doth appeare, that godly and vertuous men who ſhall be happy & bleſſed indeede, doe carefully ſhun and avoid the lewd company of the wicked.

This Doctrine in the firſt place doth ſerve to reprove all ſuch as are careleſſe of their company; that can uſe as much familiarity, and ſhew as good a countenance to the worſt, and make them as welcome as the beſt, be they what they will be; Papiſts, or Atheiſt; yea, let them be as prophane as *Eſau*, he is notwithſtanding for their company, but by this meanes they doe little thinke that they doe hazard both faith and a good conſcience, and cauſe the godly themſelves to ſuſpect them, that they are prophane. And indeed it cannot be otherwiſe, but if they themſelves did make any conſcience of ſinne, they would likewiſe make conſcience of the occaſions of ſinne, where- *Vſe.* 1

whereof what can be worſe than lewd company, who are ready to make a mocke at every good duty, and whoſe nature is to have other men *to run in the ſame exceſſe of riot* with themſelves? yea, when a man or a woman hath ſome good things in them, as to love the Word of God, to like of Gods faithfull Miniſters, to delight in prayer. &c. In comes a wicked man, and breathes out his poyſon, ſeeking by bad counſell and lewd perſwaſions to diſſwade them, and draw them backe: Oh you love the Miniſter too much, he will make you preciſe, you neede not to take ſuch paines, but take your liberty; what neede you be affraide of them? Oh when ſuch wretches ſtep in, and thus powre out their lewd counſels and perſwaſions, what doe they elſe but draw men to perdition, eſpecially when they doe deale with ſuch as be young Chriſtians, but comming on in the wayes of godlineſſe. And when they ſpeake that to great perſonages, who by nature are moſt inclined

1 Pet. 4. 4.

clined to liberty, O what lets are to a young Chriſtian in the way of godlineſſe!

Note. And when the Lord leaves a man or a woman to liſten to ſuch curſed counſell, it is a great ſigne that the Lord loves them not. So it is ſaid that the Lord left *Abſolom*, that he ſhould not receive the good counſell of *Achitophel*, becauſe the LORD would deſtroy *Abſolom*. So it is ſaid of *Rehoboam*, that he liſtned onely to the counſell of his young men, becauſe the Lord would bring his judgments upon the houſe of *Salomon*.

Vſe 2. This ſhould admoniſh all men to take heed of ſuch kind of men, as the very limbes of the divell, & the meſſengers of Sathan, who ſeeke to draw men from God, and from Jeſus Chriſt, and from a godly life; to ſtop our eares at their lewd and damnable counſels, not to heare them, nor to liſten to them: yea, if it lye in our power to remove them, and to baniſh them our preſence as the greater enemies

enemies of our ſoules, and the meſſengers of the divell, ſeeking to pervert and poiſon our poore ſoules, to put our mouthes out of taſt, and to make us diſlike thoſe that are ſent of God, who ought to be moſt deare unto us. It will be here objected, whether it be not lawfull upon ſome occaſion to be in their company, or to have dealing with wicked men?

Object.

Anſw. *Anſwer.* In ſome caſe it is lawfull, as thus; Firſt, that it be onely for neceſſity: as that we cannot avoid it, in ordinary matters of this life, unleſſe we ſhould goe out of this world: Secondly, that we have a due calling thereunto: Thirdly, that we be not ſilent at the committing of ſinne, but that ever we ſhew our diſlike of their vaine courſes, and laſtly, that we labour with our ſelves to be grieved at their ſinnes, as *Lot* was at the *Sodomites*.

In the counſell of the wicked, &c.

HEre the Originall word ſignifies ſuch wicked men as are never quiet in their mindes, but evermore muſing & deviſing ſome miſchiefe: which they may utter and practiſe as occaſion ſerves.

And in this, note the very property of a wicked and graceleſſe man: He is never at reſt, but ſtill plotting and deviſing ſome miſchiefe againſt God or good men: This we may ſee by divers examples, *Achitophels* counſell was eſteemed like as one had aſked counſell at the Oracle of God: The like we may ſee in *Herod* when he heard of the birth of CHRIST as of a new borne King: What policy did he uſe to deſtroy the Saviour of the world? the Scribes and Phariſes, how carefully did they conſult & take counſell together againſt Chriſt to put him to death; yea they brake their ſleepe about it. When the Iewes could not endure *Ieremy* to

Doct. 3. Wicked men are ever deviſing of miſchiefe.

2 Sam. 16.

Math. 27.

Math. 26.

Ier. 28. 18

to preach plaine, and to tell them of their sinnes, they therefore by and by say thus, *Come let us devise and imagine some mischiefe against the Prophet of the Lord, Let us smite him with the tongue. Let us take no heede, nor give any eare to his preaching.* So *Hamon* Hester. 3. deviseth how to put *Mordecay* and the Iewes out of favour, by devising amost vile accusation. So *Doeg*, that blacke mouthed Dog, devised how 1 Sam 22. 9 to accuse *David* to *Saul*. So those wicked Rulers did devise to invent some mischiefe against *Daniel*. And Dan. 3. the Prophet *Michai* sheweth, that it is an old practice of the wicked man, to devise wicked things. In the Primative Church the enemies of Gods children, that persecuted the Christians, devised this shamefull slander, that they worshiped an Asses head, &c. So in these dayes it is manifest, that the Divell stirres up wicked men to accuse Gods children, to devise slanders and false accusations against them: the Divell hath one *Doeg* or other to accuse *David*

to

to *Saul*, to thruſt him out of his favour, and to bring him into diſgrace: And when as they ſay nothing juſtly againſt them, then they beginne to deviſe how they may raiſe up ſome falſe report or other, to ſmite them with their tongues.

And the reaſon of this is, becauſe they are fooliſh and ignorant: For they not knowing the Lord, nor underſtanding his wayes aright, but being in this reſpect worſer than the Oxe that knoweth his owner, and the Aſſe that knoweth his Maſters Cribbe, (as the Lord doth complaine of them) they cannot but doe as S. *Paul* did in the time of his ignorance, even oppoſe themſelves againſt God and his children. And for this cauſe the Lord doth make his moane for the fooliſhneſſe and ignorance of his people, as of the Wel-ſpring of all their rebellions againſt him, in theſe words: *For my people are fooliſh: they have not knowne me, they a e fooliſh children, and have none underſtanding: They are wiſe to doe evill,* Eſay. 1, 2.

but

but to doe well they have no knowledge.

Vſe. 1 Seeing wee are taught here, what is the nature of wicked men, namely that they have in them a reſtleſſe deſire to pervert the wayes of the godly, and to deſire ſome miſchiefe: This muſt teach us firſt of all to deale wiſely and warily with them, leaſt we bee corrupted by them: We are heere ſet as upon an hill, or a ſtage, and profeſſing Jeſus Chriſt, a ſmall ſpot will be ſeene in our Garment. It behooveth us therefore to be as wiſe as Serpents, and as innocent as Doves, to the end wee may ſtoppe the mouthes of gainesayers, and cut off occaſions from them that ſeeke the occaſion. And to this end wee muſt evermore be mindfull in our prayers, to pray unto God to be delivered from them: for unleſſe we be armed from above, we ſhall eaſily be overtaken by their aſſaults, and though the corruptions of our owne hearts, which are prone to all ſinne: they deale warily and circumſpectly, they worke by

Mat. 10. 16

by all meanes to pervert our wayes and to make us two-fold worſe than themſelves, the child of Sathan. How much more carefull ought wee to be to prevent them? which we ſhall do the better by ſhunning the occaſions of ſin.

Secondly, wee are taught heere, (that if wee labour to bee the Diſciples of CHRIST, and to be bleſſed) what entertainment wee ſhall finde in the World; namely, to have wicked and ungodly men to ſtand in our way and hinder us, as they did ſtand in *Zacheus* way, when he went forth to ſee CHRIST. If thou bee once in Gods preſence, and doeſt beginne to call upon him for mercy, they will rebuke thee, as they did the poore blind man in the Goſpell: If thou be ſicke, yea, dead in treſpaſſes and ſinnes, and Chriſt doth beginne to come home to the houſe of thy Soule to heale thee, and to raiſe thee up from the death of thy ſinnes, they will ſtop his paſſage and enterance in, if poſſible they can:

Vſe. 2.

Luk. 19. 13

Luk. 18. 39.

can: As they did when Chriſt came to the Rulers daughter which was dead. But as Chriſt turned them out of doores, ſaying, *Get ye hence*: So
Mat.9.23 muſt thou ſhake them off, and not communicate with fleſh and blood, in matters that concerne eternal life, and the ſalvation of thy ſoule: For if thou doe, thou canſt never be ſaved: Neither muſt we looke after the love and liking of the world, nor hang upon men for their applauſe and favour: for where there is not the feare of God, ſurely ſuch men are moſt unconſtant in their wayes, turning upon every ſmall occaſion, yea, and the love and favour of ſuch men muſt needs be bent towards the worſt, ſeeing themſelves are bad, and ſet themſelves in no good way: Remember what Chriſt ſaid unto his
Ioh.15.19 Diſciples: *If ye were of the world, the world would love his owne; but becauſe ye are not of the world but I have choſen ye out of the world, therefore the world hateth you.* Wherefore as they that run at Tilt, looke not to the vul-

gar

gar people what they ſay, but to the Iudges: ſo care not thou for the world, but look ever what the Iudge of Heaven and Earth doth allow and approve of.

That hath not walked in the counſel of the wicked. By *counſell* hee heere meaneth the ſubtilties and craft of the wicked, by which they puſh themſelves forward, and labour to draw others to bee like unto themſelves, according to that of *Solomon*: *My ſonne, if ſinners intice thee, conſent not unto them.* From whence wee gather a fourth point of Doctrine. Prov. 11.

Namely, that it is a moſt horrible and grievous ſin to give evill counſell. To commit ſin, is that which highly offends the Majeſty of God, and draweth downe upon us all puniſhments, both temporall and eternall; but to counſell others to commit ſinne, is the very heigh of ſin. *Doct.* 4. To give evill counſell is an horrible ſin.

This is noted in the Scripture to be the ſinne of *Iezabel*, who was a furtherer of *Ahabs* wickedneſſe: for 1 Reg. 21. 7

when hee could not by any lawfull meanes attaine the Vineyard of *Naboth*, shee said unto him, *Doest thou sway the Scepter, rule the Kingdome, and manage the State? Arise and eat bread, I will give thee the Vineyard.* This was the counsell of *Achitophel* unto *Absolon*, fearing his reconciliation to his father *David*, and therein his owne just confusion, hee gives such counsell whereby he might take away all hope of agreement: *Goe into thy Fathers Concubines, which hee hath left to keepe the house, and when all Israel shall heare thou art abhorred of thy Father, the hands of all that are with thee shall be strong.* This is likewise set downe by *Solomon* in the *Proverbs*, where he expresseth the sinne of seducers; saying, *Come with us, let us lie in waite for the blood of the Innocents, we will swallow them up alive, like a grave even whole, as those that go down into a pit: Cast in thy lot amongst us, we wil al have one purse, their feet run to evill, and they make haste to shed blood.* And this

2 Sam. 16. 21.

Pro. 1. 11.

this doth appeare in the brethren of *Ioſeph*, when they purpoſed the overthrow of their brother: *Come* (ſay they) *let us ſlay him, and caſt him into ſome pit, and we ſhal ſay a wicked beaſt hath devoured him.* And this appeared to bee the malice of the High Prieſts and Elders of the people, who moved the people to deſire that *Barrabas* might be delivered, rather than CHRIST, and perſwaded *Iudas* for a ſumme of money to betray him: Inticed the Soldiers with a great ſumme of money, to noiſe it abroad that his Diſciples came by night and ſtole him away while they ſlept. All theſe teſtimonies and many more, may ſerve for the confirmation of this Doctrine, that it is a moſt horrible and grievous ſinne to give evill counſell.

Gen. 37. 10.

Mat. 5. 11

Mat. 28. 12

Seeing that it is a moſt great and grievous ſinne to give evill counſell, this teacheth us our duty: That whenſoever they ſhall ſet upon us, to draw us away from God, that wee bee carefull that wee conſent not

unto them : It is not enough for a man to ſay, alas, I deviſed it not, neither am I the firſt that have committed the like; for this ſhall excuſe no man, that he was not the Author of an evill: For ſurely, if it bee ſo great a ſinne to ſeduce, it is no leſſe ſinne to bee ſeduced, and GOD will one day finde them no leſſe guilty, but ſhall partake with them of the ſame puniſhment. If a man ſhould have about him a great ſumme of money, or other treaſure, and ſhould willingly and wittingly put himſelfe into the company of theeves, and will be drawne by them out of the way: were this man to be pitied if hee ſhould loſe all that hee had? Even ſo it is with a Chriſtian, that doth carry dayly about with him a rich Treaſure, his Soule and Conſcience, which hee muſt keepe unſpotted of the world; if hee liſten to the charmes of the wicked, and will be drawne out of the way of Gods commandements, to commit ſinne, and to make ſhipwracke of faith

faith and a good conſcience: Is it not juſt with God, that this man ſhould periſh for the ſame? So then we ſee it ſtandeth us in hand to beware of conſenting to ſin, and counſelling others to commit ſinne: For if wee give our conſent unto them, we are partakers with them in their wickednesſe, and ſhall be ſure one day to have ſhare with them in their puniſhments.

Secondly, ſeeing the giving of evill counſell is ſo evill a ſinne, both in him that doth counſell another, as alſo in him that conſenteth unto it, both then wee muſt carefully ſhun and avoide: yet this is not all, but wee muſt alſo ſeeke for the ſociety of the godly, that all our delight may be in them: We muſt by all meanes joyne our ſelves in friendſhip with them, and make much of their aſſemblies: *For with the upright thou ſhalt learne to be upright*: This *Solomon* teacheth us, *He that walketh with the wiſe, ſhall be wiſer*: It is indeede a rare thing to finde a man

Vſe 2.

Pro. 31. 20

that will counſell others to follow godlineſſe, and therefore ſuch as do are much to be reſpected; love him as the deareſt friend that will direct thee in the wayes of ſalvation, and be a guide unto thee in the path that ſhall lead unto life. Let it be farre from thee to bee aſhamed to follow the counſell of ſuch as are diſcreete and godly: it is not material who they be, whether our ſuperiours, or equalls, or our inferiours; for the Counſellour is not ſo much to be regarded as the Counſell. If it be holy, juſt, and good, receive it as from God, who thus ſpeaketh unto thee by his ſervant: If it be evill, reject it, as comming from the Devill, who ſpeaketh by his inſtruments.

That hath not walked, &c.

THe laſt thing that we have now to conſider out of the firſt part of the deſcription of a godly man, is this,

this, *Hee hath not walked, &c.* By walking, the Prophet *David* heere meaneth (according to an uſuall Metaphor in Scripture) a common uſuall courſe of a mans behaviour, or their ordinary trade of life. And the word which is heere uſed, is rendred in a Tenſe, or Time, which in the owne tongue noteth a continuance of walking, even all the dayes of their life: For otherwiſe who can ſay his heart is free, but that at ſome time or other, the counſell, or bad example of the wicked hath prevailed with him? but that is not meant here in this place; when a man hath with-drawne himſelfe from their lewd converſations, and betaken himſelfe to the wayes of GODS Commandements. From whence we gather a two-fold Doctrine: Firſt, that the fals, ſlips, & infirmities of Gods children are many and great, which many times they fall into, and yet cannot properly be ſaid to *walke in them*, becauſe they riſe daily out of the ſame. And ſecondly,

condly; *That to walke*, it is ſaid of the godly, in reſpect of Gods Commandements, becauſe as it is in the ſeeond verſe, *There is their delight.*

Doct. 5. The fals of the godly are many.

It is moſt true, that there are the ſeeds of all ſinne whatſoever, naturally rooted and in-bred with us, which if they be not prevented, are ready to breake out upon any occaſion that ſhall be offered: And howſoever the godly doe deſire to pleaſe God, and endeavour to ſerve God in truth and ſincerity of heart, yet they doe often ſtumble in their race, through the burden that preſſeth downe, and the ſinne that hangeth on ſo faſt. This truth is confeſſed by *Salomon* in his worthy prayer at
Reg. 8. 46. the dedication of the Temple: *If any man ſin againſt thee (for there is none that ſinneth not,) if he turne again*
Iob. 15. 14 *with all his heart, &c.* Againe, *what is man that hee ſhould bee cleane, and he that is borne of a woman that hee*
Pſalm. 14. *ſhould be juſt?* Againe, *All are gone out of the way, they are al corrupt; there*

is

is none that doth good, no not one. Pſal. 14. Moſt woefull and fearefull was the fall of *David*, as the Scripture hath recorded it. It may ſeeme very ſtrange that a man as *David* was, even after Gods owne heart, could poſſibly fall ſo farre as he did: For if we conſider the circumſtances and degrees of his ſinne, it will appeare, that (finall impenitencie excepted) a reprobate could ſcarce commit a greater: For firſt he committed adultry with *Uriahs* wife, when this was done, he glavereth and flattereth with the womans husband, and bad him goe home to refreſh himſelfe with his wife, thinking thereby to father the baſtard on him: When this ſucceeded not, he went further, and unto his adultry hee added murder, that hee might beare as the griefe of it in his heart, ſo the ſhame of it in his fore-head; And in this hee wrought worſe than *Iezabell*, for he makes *Uriah* the meſſenger to carry the letters for his owne execution. What ſhall I ſay of *Noah*, 2 Sam. 11.

Noah, of *Lot*, *Peter*, *&c.* I need not to ſtand on this doctrine, ſeeing wofull experience in all the godly doth prove it to be true.

Vſe 1. It may teach us that we be not too raſh in judging and condemning our brethren; We ſee by this that hath beene delivered, that the deare child of GOD may fall moſt grievouſly and lowly, and yet be reſtored againe to the favour of God, becauſe he doth not walke on in ſinne, as the wicked doe. But whenſoever through the temptations of Sathan, or the frailty of his owne fleſh he falls into ſinne, forthwith with *Peter* he goes out of that ſinne, and weepes bitterly for the ſame. And therefore as Saint *Iames* ſaith, Chap. 4. verſ. 12. *Who art thou that judgeth another man?* We may not ſet bounds and limits to Gods mercy, to ſay that any ſhall finally be damned, howſoever a man may be in the ſtate of damnation for a time, this were to ſit in Gods chaire: Let us all acknowledge our ſelves to

to be but men, and let none uſurpe the authority of Gods judgment. Let us therefore conſider what we our ſelves are, before we caſt our eyes upon other men; for they are the moſt ſharpe and ſevere Iudges of their brethren, that forget their owne infirmities: And I doubt not but all the Children of GOD doe know by experience in themſelves, how hardly ſinne is ſubdued and maſtred in them; How many ſighes and groanes it requireth, how many prayers and teares it doth coſt them: What a ſtriving and ſtrugling they have within themſelves to keepe it under, and yet for all this it is very hardly ſubdued: So that the knowledge of our owne weakeneſſe, and unworthineſſe, muſt arme us with meekeneſſe towards our brethren.

Vſe 2. By the rule of this Doctrine we are admoniſhed, to be very wary and circumſpect over our ſelves: Did *David* fall? did *Lot*, *Noah*, *Peter*,

Peter,&c. fall? Oh! whither ſhall wee fall if GOD doe but a little leave us to our ſelves? Who dare preſume of his owne ſtrength and worthineſſe, when ſuch worthy pillars as theſe have beene ſhaken? Yea, the lamentable ſhipwracke of ſuch men as theſe, may make us to feare a Tempeſt before it doe come. It is the Divels crafty counſell, and ſubtile policy, to make us over-weene our ſelves, and to make us boaſt and preſume of our ſelves. For the Divell doth know full well, that this lifting of a man up, is the very next way to tumble and throw him downe as *Salomon* ſaith, *Pride goeth before deſtruction, and an high mind before the fall*: *Prover.* 16. *ver.* 18. And therefore acknowledging our owne want of ſtrength, and our owne inability to ſtand without the aſſiſtance of Gods Spirit, let us not be *high minded*, *but feare*. *Rom.* 11. 20. And thus we have ſeene that the fals and ſlips of Gods children are many and great, which notwithſtanding

ſtanding cannot hinder their happineſſe, becauſe they walke not in them: that is, they make it not their continuall practice to live and delight in ſinne.

Now we are come to the ſecond, which doth note unto us that the godly man, who ſhall be truely happy and bleſſed indeed, is farre from making his life a life of ſinne, as that he doth rather in the whole courſe of the ſame, *walke* with GOD in obedience. *Doct. 6.* A godly man doth ever walke with God.

For therefore indeede is our courſe of new life compared to a *way*, to ſhew that the godly muſt alwayes be walking in it, from the beginning of their courſe unto the end of the ſame. It was the commendations of *Enoch* and *Noah*, that notwithſtanding the dayes and times wherein they lived were dangerous, yet *they walked with God*: That is, they conſidered more the Commandements of God, what he had appointed, than what was practiſed; Gen. 5. 22 6. 7.

ctiſed; and deſired rather to be approved of GOD through their obedience, than through their diſobedience to purchaſe the favour of men: It was the charge given by
Gen. 17. 1 GOD unto *Abraham*, *walke before me*: That is, let it ever be thy care, that ſeeing I am preſent every where, and privy to all thy counſels, that thou walkeſt as in my ſight. And this was the beſt teſtimony that *Salomon* could give of his Father *David*, *that hee walked before*
1 Kin 3. 3 *GOD in truth, and in righteouſneſſe.* Yea, this did miniſter comfort to
Eſay. 3. 13 godly *Ezechias*, when he thought he ſhould dye: *Remember O Lord that I have walked before thee in truth*: And to this agreeth that of the Apoſtle
Phil. 3. 12 *Paul*, *Who forgat that which was behind, and endeavoured himſelfe to that which was before, and followed hard towards the marke, to the price of the high calling of GOD in IESVS CHRIST.* He was not like unto a vaine and fooliſh man, who running in a race, will be ever and anon

anon looking backe to ſee how much ground he had ridde; but his eye was alwayes upon the marke or goale, to conſider how much hee had to runne, how farre off he was from perfection, and what he had more to doe in his Chriſtian courſe, that hee might finiſh the ſame with joy. It is the end that makes all; *He that ſhall endure to the end, ſhall be ſaved.* Our Saviour ſaith not there, that he that endureth for a ſeaſon, but hee that continueth to the end; not every one that fighteth, but he that overcommeth, ſhall receive a Crowne of life: Theſe examples doe ſhew us how the godly have walked. And theſe and the like precepts teach us we ſhould walke ſo, as in the end we may be bleſſed.

Math. 24. 1 Cor. 9. 24 Rev. 2. 7. Rom. 13. 12 1 Pet. 1. 9.

Hence we are taught this leſſon, that wee muſt never be weary of wel-doing, ſeeing that perſeverance onely hath the promiſe of reward; wee muſt not depart out of the Egypt of ſinne, and then with the *Iſraelites* and with *Lots* Wife, looke

Vſe 1.

backe to the *Sodome* of their ſinnes, but remember that thou oweſt unto GOD all thy dayes: *The Trees planted in the Lords houſe, bring forth fruite in their age:* And they which doe not ſo, *ſhall be hewne downe, and caſt into the fire.* It was the commendation of the Church of *Thyatira*, *That her workes were more at laſt than at firſt.* A reproofe of their folly, who having kept the path of Righteouſneſſe for a time, doe after walke in no good way, but thinke with one jumpe to leape into Heaven with a *Lord have mercy on me* at the laſt: But know O thou vaine man, that thou muſt walke in the way; that is, thou muſt uſe all good meanes for the attaining of life and ſalvation, thou muſt heare the Word diligently and carefully, pray, read, &c.

1 Theſ. 3. 13. Pſal. 92. 13.

Mat. 3. 10 Rev. 2. 19.

I doubt not but the ſerious thinking upon this, that God challengeth every day at our hands, yea, all the dayes of our life to bee ſpent in his ſervice, will reforme many corrup-

ruptions in us: For alas, the care of the moſt is how they may keepe credit with men, though they purchaſe Gods diſpleaſure, which will then ſtand ſuch in little ſtead, when all things ſhall come to receive their due tryall: *Even every worke done in the body, whether it be good or evill*: And thus much for the firſt part of the deſcription of a godly man Negatively: *Hee doth not walke in the counſell of the wicked.* 1 Cor. 5. 10.

Nor ſtand in the way of ſinners.

THat is, a godly man doth not ſettle himſelfe to live as wicked men doe, nor frame his life after their lewd example; where we are to obſerve two points: Firſt, that there is a way of ſinners, in which the ungodly ſtand. Secondly, that the godly ſtand not in it. The ſecond part of the deſcription of a godly man negatively.

Firſt then, that there is a way of ſinners, in the which they ſtand and

live, it is very apparent, called in the Scriptures by divers names; as by the name of the way of the ungodly: *The Lord knoweth the way of the righteous, but the way of the wicked shall perish.*

Doct. 1. Wicked men described.

It is termed an *evill way. The way of lying. A wicked way, &c.* And by these wayes wee are still to understand the course of life and conversation of the wicked: wherein we are taught this Doctrine, that notwithstanding all the meanes that GOD and man doth use to the contrary, the wicked man will still persist and goe on in sinne, which is heere understood out of the word *stand.* This appeareth in the example of *Cain*, albeit he were admonished and reproved of God for his wrath and malice conceived against his brother, yet for all that *Caine* will please himselfe in his owne way, and never rest till hee have shed the innocent blood of his owne brother. This is seene likewise in the example of the old World, when

Gen. 5.6.

when the Lord ſaw that the wickedneſſe of man was great, and all the imaginations of the thoughts of his heart were onely evill continually, and how they pleaſed themſelves in this way, the Lord ſtirred up *Noah* the preacher of righteouſneſſe, who warned them from God; yet they would continue ſtill in their owne *wayes*, giving themſelves to nothing but eating and drinking, and all exceſſe, till the flood came and ſwept them clean away. This is cleare likewiſe by the example of *Pharaoh*, on whom all means were aſſaied for his converſion: for what could the Lord doe unto him that he did not? He ſent *Moſes* and *Aaron* unto him, warning him from God to let the people of *Iſrael* goe; and to that end ſent judgment upon judgment, one upon the necke of another, even ten in number; yet for all this, *Pharaoh* choſe rather to continue ſtill in his owne way, and would none of the Lords. So it is that ſaying of *Solomon*: *Bray a foole in a morter, yet will not*

Gen. 6.5.

Exod. 9.10

Prov. 27. 22.

not his fooliſhneſſe depart from him. And no marvaile, for the ſpirit of ſlumber hath ſo covered their eyes, that they cannot ſee; and their hearts are ſo poſſeſt with ſpirituall fornication, which makes them thus to goe a whooring from God, even haled with the fury of their owne affections, ſnared of the devill, and taken of him at his will: Oh miſerable and unhappy condition! Fearefull is the woe that lies upon all thoſe that thus walke in their owne wayes. For moſt certaine it is, that they who are Chriſts, *have crucified the fleſh with the affections and luſts*, ſo farre, as that they have made choiſe of the Lords *way*, howſoever many times they may ſtumble and fall in walking therein. But of the wicked it may truely be ſaid of them, *the way of peace have they not knowne.*

Acts 7.51. Eſay 6.3. Ez. 13.3.

Vſe 2. We heard before, that we ought not to proceede ſo farre with any, as to judge of their finall eſtate and condition; for that were to ſit in Gods chaire, and to take his office upon

upon him. Yet to ſay of ſome, that they are in the ſtate of damnation, and (unleſſe they repent) ſhall periſh for ever, doubtleſſe this is not unlawfull: for as love bids me not to determine too ſoone, ſo not to be abuſed too late. God bids me looke upon the tree, and judge of the fruit. I may ſay, thou art in the ſtate of damnation, for I ſee thy Heart through thy hand: But whether thou ſhalt finally be damned, there I leave thee: for God may have mercy upon thee uppon thy laſt repentance. I may come to a Tree, and ſay, *Here is little fruit*; or *here is no fruit*, or, *here is bad fruit*: but I cannot ſay, *Never fruit grow on it more*: But alas, alas, this is not all; this is not all that wicked men are thus diſcovered to men, but that the Lord will find them out, and give them their portion in the Lake of fire. And indeed, this is that that ought to bee a terrour to all the wicked and ungodly to conſider: that as their hearts are hardened, and their conſciences

ſcared, ſo the plagues and puniſhments of God attend upon them. *If thou walke ſtubbornly againſt me, and wilt not obey me, I wil bring ſeuentimes more plagues upon thee, according to thy ſinnes.* Let us all then, as we tender the ſalvation of our owne ſoules, take heed unto our paths, that wee ſtand not in the way of ſinners, that we ſinne not with delight and deliberation, it is the very brand of a reprobate, and ſuch alone as God hath forſaken, *Take heede therefore that there be not in any of you an evill heart to depart from the living God.* And thus much for the firſt point of Doctrine; that there is a *way of ſinners*, in which the wicked walke, which leadeth unto death.

Lev. 26.

Doct. 2. A godly man ſins not with deliberation.

The ſecond point of Doctrine that doth now offer it ſelfe to our conſideration, is this, that a godly man doth not ſettle himſelfe to live as the wicked doe, nor frames his life after his lewd example, which is heere meant, when the Prophet ſaith *Hee doth not ſtand in the way of ſinners*, Yea it

it is altogether impoſſible for a godly man, and one that is truely regenerate, and to have in him a full purpoſe to ſinne, and to live in ſin with deliberation, & to delight in the ſame. For a purpoſe to live in any knowne ſin, is a ſigne of a *wicked man*, *and a graceles heart*: as when a man is told of his ſin, of his ignorance & careleſneſſe in Gods *ſervice*, *praying*, *hearing &c.* yet ſtill he will be careleſſe and negligent in the ſame. So when a man is reproved for his ſwearing, yet ſtill will ſweare; when a man is reproved for prophaning the Sabboth, yet will prophane it: when a man is reproved for his *uncleaneſſe*, *drunkenes*, *malice*, *&c.* and yet for all that will continue in thoſe ſinnes. Surely this purpoſe to *ſtand in the way of ſinners*, is a feareſull ſigne of a wicked man, & is farre from a godly man, and one that is truely ſanctified, which ſhall be bleſſed for evermore. It was a wicked ſpeech of a curſed wretch, I *know not the Lord, neither will I let the children of Iſrael goe.* This was the caſe of thoſe Exo. 5. 12.

thoſe rebellious Jewes ſpoken of by
Ier. 44. 16. *Ieremy, we will not heare, nor doe, but as we liſt, & as we have done.* And this was that which made the caſe of *He-*
Mar. 6. 20 *rod* ſo fearefull, that notwithſtanding he heard *John Baptiſt* willingly, and did many things at his requeſt, all which were good things in him, yet for all that hee would not leave his adultery; but continue in it: Which purpoſe to ſinne, of all things is farre from a godly
1 Ioh. 3. 9 man, as Saint *Iohn* ſaith, *He that is borne of God ſinneth not*: that is, which whole conſent, both in part, and man being partly fleſh, and partly ſpirit, as he is regenerate, ſinne proceeds not from him, but as he is fleſh. As for the wicked, it is not ſo with them: for it is meat and drinke to a wicked man to doe the workes of the divell. It is worth even our beſt conſideration what is ſaid of the A-
Acts 9. 1. poſtle *Paul*, that he once *Breathed out threatnings and ſlaughter againſt the Diſciples of the Lord.* But when was this? Even in the time of his ignorance:

norance: but afterwards he preached the ſame Goſpell which before he perſecuted, and laboured ever after all the dayes of his life, to build up the Church of God, which before he had laboured to pull down. And this appeares in *David*, in *Peter*, in *Mary Magdalen*, *&c.* who after they had once eſcaped the ſnares of the divell, dedicated ever after their whole life to the ſervice of God. This exhortation doth the Apoſtle give to the Epheſians: *Yee were once darkneſſe, but now are light in the Lord, walke as children of the light.* By theſe and the like examples it doth appeare, that the godly *ſtand not in the way of ſinners*; that is, take no liberty to themſelves to live in the cuſtome and practice of any knowne ſinne. Luke 7. Col. 3. 7. Epheſ. 5. 8

This may ſerve in the firſt place to reprove ſuch kind of ſinnes, as are ſo farre from leaving their ſinnes, and walking with GOD in obedience of life; thus they are not aſhamed to defend their ſinnes. Tell the ſwearer of his ſwearing, and blaſ- *Vſe.* 1

blaſpheming of the name of God, he will anſwer, that hee hopeth he may ſweare ſo long as he ſweares nothing but truth: tell the covetous man of his covetouſneſſe, hee will anſwer for it, he muſt make the beſt of his owne, and he muſt be a good husband; ſo tell the drunkard of his drunkenneſſe, and fearefull abuſing of the good creatures of God, his anſwer is, It is in kindneſſe and good felowſhip; tell the proud man of his pride, and ſtrange attires, his anſwer is, It is the faſhion; and he doth but as others doe: Is not this, *To ſtand in the way of ſinners?* Is not this to commit ſinne with delight, and to ſay as *Pharaoh*, *Herod*, and the Iewes, *Wee will not repent, we will not leave our ſinnes*: but continue in them, let God and man ſay what they will: yea, this is but to pay one debt by another, and as the Apoſtle ſaith, *Heape up wrath againſt the day of wrath. Rom.* 4.

Exod. 19. Marke 6. Ieremy 44

Vſe 1. We are all here admoniſhed, as wee

wee love our owne ſoules, to take heede of this, that we never ſinne with an high hand againſt GOD; wittingly and willingly: But if we here ſinne reproved, let us leave it bee it never ſo pleaſant or profitable, let us be like that good King *Ioſias*, 2. *King.* 22. who hearing the Booke of the Law read unto him, his heart melted within him, and hee wept for his ſinnes; for ſo long as we have in us a purpoſe to live in ſinne, it is impoſſible that we ſhould ever feare God, or truely repent: Let us pray with *David*, *Lord keepe thy ſervant from preſumptuous ſinne!* And let us know, that if we regard, that is to ſay, love wicked men to our hearts, and have a purpoſe to live in ſinne, GOD will not regard our prayers, nay, all we doe is abhomination to the Lord. Say now therefore unto laughter, *Thou art madde:* Pronounce the wayes of the wicked to be but vaine, ſay unto thy owne Soule, *I will have nothing to doe with the wayes of iniquity:* And this will give

Pſalm. 19 12. 13. Prov. 8. 9.

give thee courage when thou ſhalt come to looke CHRIST JESVS in the face, when thou canſt ſay with the Apoſtles, *Lord I have forſaken all to follow thee:* Oh bleſſed is the ſervant whom his Maſter when hee commeth ſhall find ſo doing.

Ma.19.27 Mat.24. 46.

Vſe.5. Laſt of all we learne here a notable difference betweene the child of GOD regenerate, and a wicked man: He that is borne of GOD, and truely regenerate, he doth not commit ſinne with full purpoſe and conſent of will, but againſt his will; ſo as he can truely ſay with *Paul, The evill that I would not doe, that doe I:* That is, I am drawn through the corruption of Nature, aud the temptations of Sathan, to doe that evill which I hate and contemne. But the wicked man ſinnes with full conſent and purpoſe. I ſinne and would not ſin, ſaith the godly man: I ſinne and will ſinne, ſaith the wicked man: Yea, what ſervice ſoever the regenerate man

Rom.7.15

man doth give unto ſinne, it is like that ſervice that Iſrael gave unto *Pharaoh* in Ægypt, compelled and wrong out of them by oppreſſion, which made them ſigh and cry unto GOD to be eaſed of the ſame. But the ſervice which he doth give unto the Lord is voluntary and cheerefull. Well, to end this point, this is the ſumme: know this, whoſoever thou art, that if thou *ſtand in the way of ſinners*: that is, takeſt liberty to thy ſelfe to live in any knowne ſin, thou canſt have no aſſurance that thou art yet within the covenant of grace, *Bleſſedneſſe* is no part of thy portion: He muſt become a *new creature* that ſhall enter into new *Ieruſalem*. And thus much for the ſecond part of the deſcription of a godly man, negatively; *He doth not ſtand in the way of ſinners.*

Nor

Nor ſit in the ſeate of the ſcornefull.

The third part of the deſcription of a godly man negatively.

BY *Seate of the ſcornefull*, he meaneth here the fellowſhip and ſociety of the ungodly: So that the meaning of the Prophet *David* here in this place is, that the godly man, who ſhall be this *Bleſſed Man* here ſpoken of, will not converſe with thoſe men, nor be familiar with thoſe that make a mocke of all religion, & openly profeſſe all impiety: and the word ſitting doth impart ſuch an habite and cuſtome in evill, that a man meaneth not to change his mind: In which words, as in the former we are to conſider the two points: Firſt, that there is a ſeate of the ſcornefull, in the which the wicked ſit: and ſecondly, that the godly doe not ſit in it.

A three-fold ſeate. 1 1 Reg. 10. 18.

For the firſt, the Scriptures diſcover unto us a three-fold *Chaire*, or *Seat*: Firſt if Iuſtice, and ſuch a one may that Throne ſeeme to be which *Salomon* erected.

The

The ſecond is of Doctrine, as our Saviour Chriſt ſaith of the Scribes and Phariſies, *They ſit in* Moſes *chaire*, *Mat.* 23. 3. 2.

Thirdly, wee read of a *Seate* or *Chaire* of the ſcornefull, ſpoken of in this Pſalme. 3.

This ſinne of ſcorning hath its firſt being from the root of pride, which is the roote from whence this ſinne of ſcorning doth ſpring: and indeed it is the fruit of pride, and it is the nature of men who are tainted with this ſinne of pride, to ſuppoſe that they are better than others, and therefore in regard of themſelves they doe contemne and deſpiſe another. If they have wealth, they deſpiſe any other that is poorer than themſelves. Honour makes them ſwell in diſdaine of their poore brethren, their wiſedome, learning, ſtrength, beauty, friends, eloquence, all theſe lift men up with pride, and makes them to ſcorne thoſe that are under them: and this comes to paſſe, not in reſpect of riches themſelves or

honour, or beauty, or the like ; but in reſpect of our corrupt nature, which is ſo ready to abuſe them to our owne condemnation. But (O man) why art thou thus puffed up with pride? thou waſt but earth, thou art but fleſh, thou ſhalt be but wormes meate : I pray what great cauſe hath earth, or fleſh, or wormes meate, to be proud? We were all of us borne in ſin, we live in miſery and wee ſhall die in corruption. What cauſe hath ſin or miſery, or corruption to be proud, but to be humbled? Beſides the manifold infirmities that we are ſubject unto here, and the innumerable diſeaſes that are ready to happen unto us in this life : all teaching us this ſame leſſon, to be humble and lowly of minde.

And in this feare, the wicked and ungodly doe eaſe themſelves, and take their delight, as ſometimes *Babylon* did; who vaunted ſo much that ſhee did ſit as *Queene*, *and ſhould ſee no mourning* : as it were in ſcorne of all that God could doe unto her.

And

And this was the caſe of curſed *Pharaoh*, who ſeemed to mocke God to his face, when he ſaid, *I know not the Lord, neither will I let the children of Iſrael goe, Exod. Chap. 9.* So then the Doctrine that wee gather hence from the Text is this: That evil men doe not uſually make a ſtay in ſin, when at firſt they have committed it, but they proceed by degrees to be worſe and worſe, falling from one miſchiefe to another: Firſt, the devill wil ſuggeſt evil thoughts into a man, his evill thoughts doe tole on conſent, conſent breedeth action, action bringeth cuſtome, and cuſtome begetteth a neceſſity in ſinniug, which is the fore-runner of death. This appeareth in *Caine*, in *Pharaoh*, and in *Judas*, who by ſteps and degrees in ſinning, came at the laſt to be hardened in ſinne. As in *Judas*, who was at the firſt a cunning diſſembler; ſecondly, a ſecret theefe; thirdly, a bold Lyar; fourthly, a Traytor; and laſtly, a Reprobate: And thus a wicked man, as it

Doct. 3. Wicked men proceed by degrees to be exceeding ſinfull.

is in the Pſalme, *They fall from one wickedneſſe to another*; And as we ſee it cleare here in the words of this Text, from walking to ſtanding, and from ſtanding ſtocke ſtill in ſinne, at length through cuſtome, come to lie downe and wallow in ſinne. Oh happy then is that man that ſinneth leaſt? yea, next, hee that returneth unto God ſooneſt: but moſt woefull is the eſtate of him that goeth on in ſinne, that with *Ahab hath ſold himſelfe to worke wickedneſſe in the ſight of the Lord*: For marke what followeth: *Can the Blackmoore change his skinne, or the Leopard his ſpots? Then may they doe good, who have accuſtomed themſelves to do evill.* Where the Prophet ſheweth, that cuſtome in ſinning is almoſt an incurable diſeaſe. This is a lamentable eſtate, and that is a fearefull judgement of God, for a man thus to bee let over to himſelfe, to fall thus from one evill to another, and to heape together a great meaſure againſt the day of wrath: Pſalme

Pſa. 69. 17
Ier. 13. 23.
Heb. 10. 26.

eighty

eighty one, verſe eleven : And the cauſe of all this in a man, is his diſobedience towards his God: for this doth the Prophet make cleare, when hee ſaith, *My people would not heare my voyce, and* Iſrael *would have none of me : So I gave them up unto hardneſſe of heart, and they have walked in their owne counſels* : Where the Prophet *David* ſheweth, that ſeeing they would not bee reclaymed and reformed, as in mercy towards them the Lord Almighty vouchſafed them the meanes of reformation, his Word; therefore the Almighty gave them over unto the hardneſſe of their own hearts, that ſo they might fill up the *meaſure of their iniquities*. 1. *Theſ.* 2. 16. and that the juſt wrath and vengeance of the Almighty might then fall upon them.

Hence we are taught, how dangerous a thing it is to give any entertainment unto ſinne at the firſt, it will bring a man to the height of ſin in the end, even openly to profeſſe it, and to practiſe it with de- *Vſe* 1.

light and greedinesse: custome in sinne taketh away all sence of sinne, so as by custome men come to judge of sinne to be no sinne; yea, it makes it very naturall to a man, so as such men, who at first would have beene ashamed to have beene seene amongst lewd company, yet by custome have gotten such an habite of sinne, that they have growne to be very impudent and shameless, like *Thamar*, who at the first did play the whoore with a vaile, as being ashamed to bee seene, but afterwards grew more impudent: so many a man would have blushed to have beene heard sweare, to bee seene drunke, to bee found in unchaste company, but through custome have growne so impudent, that afterwards would blush at nothing. And when a man takes the chaire of sinne, and sits downe in it, and hath got a custome, and taken delight in sin, how hard a thing is it for a man to leave that sinne? Hee that hath got an habite and custome of swea-

Ier. 5.15.

Ier. 13.25.

ſwearing, as hee growes ſhameleſſe in it, ſo how hardly doth he leave it? even ſo of drunkenneſſe, &c. A naile knockt into a poſt with many blows, is hardly pulled out; and ſinne often committed, and growne a familiar with a man through cuſtome, is hardly left: Cuſtome is like a ſtrong ſtreame, it carrieth a man into all ſin with violence; and as a man by continuall labour ſo hardeneth his hand that it becommeth ſenceleſſe: ſo cuſtome in ſinne hardeneth the heart, that a mans conſcience becommeth ſenceleſſe.

This much teach us to repent betimes, not to ſuffer ſinne to come to ſuch an head, that it is more likely to maſter a man, than a man it: for if thou doeſt not repent this day, thou wilt find it harder to repent to morrow; thy ſelfe groweth weaker, thy iniquity ſtronger; cuſtome is a tyrant which will hardly be reſiſted: therfore it ſhall be thy wiſedome to repent with ſpeed, to delay no longer, but while it is called to day, to break *Note.*

off thy ſinnes, and to turne to God for mercy.

Uſe 2. Wee are taught hence, that ſeeing wicked men grow worſe and worſe, adding ſinne unto ſinne, and committing all iniquity even with
1 Pet. 8. 3 greedineſſe, ſo their damnation doth not ſleepe, but they draw nearer and nearer their deſtruction: Yea, the judgments of Almighty GOD follow them at their heeles, and in
5 the end will overtake them. Thus it was with the old world: what an heape of ſins had they gathered together, adding ſin unto ſin, as drunkenneſſe unto thirſt! But when the meaſure of their iniquity was full, the Lord God was at hand with his judgments, and they could not eſcape. This was the caſe of the ſin-
Gen. 18. full Sodomites, whoſe ſinnes cryed up to Heaven for vengeance: howſoever they might glut themſelves with ſinne, and drinke downe iniquity like water, it was but for a ſeaſon; the Lord would bee no longer provoked by their wicked and ſinfull lives,

lives, but ſent downe fire and brimſtone from heaven upon them; every ſinne doth helpe ſomewhat to encreaſe the waight, and to fill up the meaſure of a wicked mans iniquity. And that God which keepeth a Regiſter of their workes, will one day give unto every man according unto his workes: And when they ſhall goe the way of all fleſh, they ſhall then ſay, *what hath pride profited us, and what hath the pompe of riches brought us to?* When they ſhal ſee, that all the dayes of their life they have wearied themſelves in vaine, and then ſhall be plunged into irrecoverable and intollerable torments.

Ma.12.36

Rev.20.12

2 Cor5.10

This may ſerve to reprove ſuch as relying upon their owne writers, knowledge, ſtrength, and godlines, dare converſe, and keepe company with notorious Athieſts, Papiſts, Mocke-Gods, Swearers, Swaggerers, Drunkards, &c. By which meanes it is juſt with GOD, they not ſhunning the occaſions of ſinne, are

Vſe.3.

are perverted by them to their owne deſtruction. And no leſſe worthy of reproofe are thoſe kind of men or women, that linke themſelves or their children in marriage, with ſuch as be vile, wicked, prophane, and irreligious: Alas what agreement is there betweene Chriſt and *Belial*, God and the Divell, Light and darkneſſe, a beleever and an infidell, to have ſuch neere conjunction and fellowſhip with them? How can ſuch eſcape and not be polluted with their ſinne? And becauſe men and women in this match make no better choiſe, but marry for love of mony, beauty, or the like, rather than for Religion, Vertue, or for the feare of God; it commeth to paſſe, that they live together moſt uncomfortably, and in great diſcontentment.

Nor ſit in the ſeate of ſcorners.

BY Scorners in this place, are meant ſuch wicked men as are both

both hardned in ſinne, and live a wicked life; ſuch as are become ſtubborne and rebellious ſinners, profeſſing all impiety, contemning God and man; ſuch as being confirmed with the long practice of ſinne and a bad life, have got a habite of ſinne, and can doe nothing elſe but ſinne, and deſpiſe all good duties, and make a ſcoffe at all religion.

Doct. 2. The mark of a lewd & wicked man.

Hence we learne this Doctrine, that this is the property of a notorious lewd and wicked man, to make a mocke of all piety and godlineſſe, to make a mocke of all religion, and every Chriſtian duty: And ſuch a man is come unto a wonderfull height of ſinne, and is notoriouſly wicked and ungodly. So it is ſaid, that curſed *Cham* mocked his Father *Noah*, and *Iſmael* mocked godly *Iſaac*, becauſe as it is like, *Iſmael* ſeeing godly *Iſaac* performing ſome holy duty of Religion, Prayer, Thankeſgiving, or the like, hee laughed him to ſcorne; The Athenians

nians mocked *Paul, what will this babler ſay?* So the Scribes and Phariſes mocked our Saviour CHRIST,
Acts 17.
Ma. 26 28 ſaying: *Haile King of the Iewes:* The Jewes mocked Saint *Peters* Sermon,
Acts. 2. 12 ſaying, *Theſe men are full of new wine*: The children of *Bethel* mocked *Elizeus* the Prophet, ſaying; *Goe up thou Bald-head.* This was the complaint of godly *Ieremy*, *O Lord I am in deriſion daily, every one mocketh me.* And as it was, ſo it is ſtill, and will be; the world is full of ſuch lewd and wicked men, ſuch mock-gods, that mocke and mowe at all good duties, ſcoffing and ſcorning all Religion, flouting and miſ-uſing Gods faithfull Miniſters, raile upon them, and revile them: yea, if any man feare GOD, make conſcience of good duties, to heare the Word of GOD diligently and carefully, to read, pray in his family, &c. and will not ſweare with the ſwearer, drinke with the drunkard, and runne with wicked men into all exceſſe of ryot: this man ſhall be mocked
2 Kin. 2. 23
Ier. 20. 7.

and

and pointed at, and called at by the name of Puritane, and Preciſian, and I know not what, and can very hardly endure their company. Now theſe kind of men, theſe ſcoffing *Iſmaels*, and curſed *Chams*, though they ſeeme to be never ſo honeſt and civill, yet the Word of God paints them out in their colours, as the moſt vile and wicked men that live in the world, becauſe they contemne and deſpiſe, they mocke and ſcorne Gods Word, and thoſe that be moſt deare unto God.

Let all ſuch ſcorners and ſcoffing mates take heede, for as they bee moſt abhominable in the ſight of Almighty God, ſo they ſeldome or never eſca e unpuniſhed. Looke on that curſed *Cham*, ſcoffing *Iſmael*; behold Gods vengeance upon theſe two, and forty yonkers that mocked the Prophet *Elizeus*: What became of them that mocked and miſ-uſed the Prophets of the Lord? What became of thoſe that mocked and miſ-uſed our Saviour Chriſt? *Vſe* 1. Pro. 3. 32.

And

Eſay 37.

And let men but obſerve it, and marke it well, and they ſhall clearly ſee ſome token or other of GODS vengeance upon the heads of ſuch ſcoffing wretches: yea, let all ſuch wicked men know that they be too much their owne foes, in that they hate the godly, mocke Gods Miniſters, raile upon his ſervants, they fare the better: for them every day they riſe: whatſoever wicked and ungodly men have and enjoy, it is for the godlies ſake: for if it were not for them, their ſakes, the Sunne would ſcarce ſhine upon them, the heavens would fall upon them, the earth would open her mouth and ſwallow them, the fire would drowne them, the water would burne them, and all the creatures of GOD would arme themſelves againſt them: And therefore the children of GOD (as one ſaith) are like a peice of Corke caſt into the Sea, full of nayles, the Corke beares them up, which otherwiſe would ſinke of themſelves, one by

by one. Now then, what a folly and madneſſe is this to hate them, to mocke them, and to miſ-uſe them by whom they fare the better every day they riſe?

Seeing wicked men are ſo ill affected to God and his children, becauſe they love the Divell, and be his vaſſels, and theſe belong to God: Let us herein be like to GOD our Father, and moſt unlike wicked men; let us love Gods children, and make much of thoſe that feare the Lord, and let us delight in their company; for as the former is a ſigne of a notorious wicked man, ſo this is a ſigne of a godly man: *He deſpiſeth a vile perſon, and maketh much of thoſe that feare the Lord.* Pſal. 15. 4 Againe, *hereby we know that we love God, if we love the brethren.* 1 Ioh. 3. Againe, *All my delight is in the Saints, and ſuch as excell in vertue.* Such as be religious, feare God, & live a godly life: Theſe be to be beloved, be they never ſo poore. It is lamentable to ſee the courſe of the world; let a lewd man come into com-

company, that is notorious wicked, an Atheiſt, a blaſphemous wretch, one that laughes at God and all goodneſſe, a drunkard, or the like; This man ſhall be too too welcome, and wee will eate and drinke, and be merry with him. But let a godly man, a Prophet of the Lord, a faithfull and zealous Miniſter come into our company, we are weary of him, we cannot endure his company, he marres all our mirth, we cannot be merry for him. Thus we ſay: Oh ungodly and wicked wretches! thou maiſt as well ſay thou canſt not be merry when God is preſent. *He that deſpiſeth you, deſpiſeth me.* Such men as theſe onely delight in wickednes.

And thus much for the firſt, of the deſcription of a godly man, negatively deſcribed: *He doth not walk in the counſell of the wicked: He doth not ſtand in the way of ſinners, nor he doth not ſit in the ſeat of the ſcorners.* Which God of his infinite mercy grant that we may not doe, nor give the leaſt way to our deſires in any evill. *Amen.*

De-

Davids *Bleſſed Man.*

The Second Sermon.

Verse 2.

But his delight is in the Law of the Lord, and in his Law doth he meditate both day and night.

HItherto we have heard a godly man deſcribed: Firſt, negatively, ſhewing what evils hee doth moſt carefully ſhun and avoid. Now he commeth to his deſcription affirmatively, ſhewing what good things he doth moſt carefully embrace and follow.

The deſcrition of a godly man affirmatively.

In this deſcription, firſt note the Chriſtian duty and holy practice of a godly and righteous man; namely, to be much and often in ſerious and Chriſtian meditation.

2. Secondly, the object of his ſtudy, not his pleaſures, preferments, or profit, as moſt carnall men doe, which minde nothing but earthly things: but hee is converſant in the holy Scriptures, doth ſeriouſly ſtudy the Word of God; his meditation is concerning the *Law*, that is, the heavenly Doctrine, which ſhews the will of God and his worſhip, what man muſt, and ought to beleeve and doe to eternall life.

3. Thirdly, the circumſtance of time is carefully to be conſidered: for the godly man doth not now and then by ſtarts and fits, like a man in an ague, read, ſtudy, and meditate the Word and Doctrine of God: but it is his dayly ſtudy, and continuall exerciſe: not that wee ſhould imagine he doth nothing elſe, but the meaning is, he ſetteth ſome time apart dayly

dayly to ſerve GOD, ſometime to read, ſometime to heare, and ſometime to meditate: yea, oftentimes he beſtoweth ſome part of the night, when ſome be at reſt and ſleepe, and beſtoweth it on Gods ſervice, ſetting his minde on heaven and heavenly things.

Firſt, in that the Spirit of Almighty God deſcribeth a godly man, not onely by leaving and avoiding lewd company, and the counſell of the wicked, but alſo by living well, and framing himſelfe to ſtudy the Scriptures, and to lead his life thereafter.

Hence I gather this Doctrine, that it is not ſufficient for the leading of a godly life, which may both pleaſe God, and bring comfort to a mans owne ſoule, nor to abſtaine from evill, but he muſt alſo doe well; not onely not to doe evill, but to doe good: it is not enough to proove a man to be a godly man, and a ſound Chriſtian, that he carefully ſhunne and avoide the lewd counſell and *Doct.* 1.

company of wicked men: but hee muſt alſo be as carefull to meditate on the *Law of God day and night*. And therefore as in this place, ſo uſually in the holy Scriptures they are both joyned together: *ceaſe from evil, learn to do wel: eſchew evil, and doe good, and thou ſhalt live for ever. The Axe is put to the roote of the Tree, every tree that bringeth not forth good fruit, &c.* Marke, Chriſt ſaith, not onely every Tree that is barren, and bringeth forth no fruit, good or bad: nor every one that bringeth forth evil fruit: But that *bringeth not forth good fruit, is hewne downe, and caſt into the fire*: And at the laſt day the Lord will ſay to the wicked, *Depart yee curſed*: not for robbing the poore of meat, drink, or apparell, or caſting them out of doores, but for want of ſhewing mercy unto them. A Chriſtian life doth conſiſt of two parts, ſo ſet downe by the Apoſtle *Paul*, *Abhorre that is evill*, there is one halfe, *And cleave to that is good*, *Rom.* 12.9. there is the other halfe: If any want the former

Eſay 1.16. Pſalm 34. Mat. 3.10

Mat. 25.4.

former or the latter, he is but halfe a Chriſtian, and ſo ſhall at laſt come ſhort of a reward: And therefore there is a priviledge to all the Commandements of God, that where any vice is forbidden, the contrary vertue is commanded: and where any vertue is commanded, the contrary vice is forbidden. The owner of an Orchard is not contented that his trees beare naughty fruite, but if they beare not good fruit, hee will hew them downe as fewell for the fire. It is not enough for *Zacheus* that hee be no more an extortioner: but if hee will become a true convert indeed, he muſt make reſtitution of that he hath wrongfully gotten. Theſe and the like examples make this Doctrine apparent unto us, that for the leading of a godly life, it is ſufficient that a man doe no evill. *Not to walke in the counſell of the wicked, nor ſtand in the way of ſinners, nor ſit in the ſeate of the ſcornefull:* but he muſt doe good. *His delight is in the Law of the Lord, & in*

Luke 19. 8
Iam. 2. 25

his Law doth he meditate both day and night.

This ſeemes to reprove moſt men in the world, as no godly men indeed, nor ſound Chriſtians: for moſt men doe thinke, if they can ſay, I thanke GOD, I doe no body any harme, nor ſay them harme I am neither whoore nor theefe, I am neither blaſphemer, drunkard, &c. All is then well, they be as good Chriſtians as the beſt, and ſhall as well be ſaved as the beſt Preacher of them all. Yea, but you ſee here a godly man muſt not onely abſtaine from evill, *But meditate in the Law of God*; not onely ceaſe from evill, but doe good: Looke on the places of Scripture before named: *Deborah* pronounceth a heavy curſe againſt *Meroſh*, not for hurting or hindering the people of GOD, but becauſe they did not helpe them againſt the enemies of God: and ſo the Axe and curſe of God ſhall be upon all thoſe that be not as carefull to doe good, as to eſchew evill. S. *Paul* profeſſeth that he

hee was a man of an upright life, and one that was unrebukeable to the world, and yet profeſſeth that all this was but as *Dung without the Righteouſneſſe of* CHRIST, *Philippians* 3 4. It were good, if our civill honeſt men (as wee call them) would conſider this: they ſtand upon this, they defie all the world, who can ſay, blacke is their eye? they ſay no body harme, nor do none: wel, grant that they ſay ſo, (which is impoſſible) though they could abſtaine from all outward evill, as ſwearing, lying, drunkenneſſe, whoring, pride, envy, &c. ſo as no man could lay any of theſe to their charge, yet heere is but a halfe Chriſtian. but one part of this life; for hee muſt not onely ſhunne evill, but doe good: not onely to bring forth evill fruite is damnable, but not to bring forth good fruite; and in the day of judgment CHRIST will proceed againſt men, not onely for doing evill, but eſpecially for not doing good.

Secondly, if ſuch as abſtaine from groſſe evils, be in danger of damnation for want of doing good, that is to ſay, becauſe they have not lead a godly life, beſtowed much time in hearing and reading the Scriptures, praying and calling on Gods Name, doing workes of mercy and equity to men, how much more thoſe that abſtaine from no evill, but breake out into all kinds of wickednesſe and prophaneneſſe; ſuch as make a mocke of Religion, and ſeldome or never come to heare the Word preached or taught, but abound in all kind of ſinne and iniquity: If the rich man bee damned that did not give of his bread to feed thee poore, good Lord, what ſhall become of thoſe that have taken away the bread of the poore? that all their life have drunke downe iniquity as it were water, their damnation doth not ſleepe: *If theſe things be done to the greene tree, what ſhal become of the dry tree?* In a word, if the not doing of good, ſhall be puniſhed ſo ſeverely, as

as wee have heard: Oh! what will then become of thoſe, whoſe lives abound in all manner of ſinne and impiety, whooredome, drunkenneſſe, &c. where ſhall ſuch ſinners as theſe appeare? if the others which have ſeemed to have beene juſt and righteous men, ſhall not be ſaved: *O conſider this yee that forget God, leaſt he teare you in pieces, and there be none that can deliver you, Pſalm 50. v. 22.* Pſ. 50. 22.

But his delight is in Law of the Lord.

THAT is, the godly man, who is truely bleſſed and happy, doth wonderfully love, and is greatly affected with the Word of Almighty God, and hath exceeding delight and joy in the Doctrine of God, becauſe there is revealed the will of GOD, whereunto men muſt be carefull to frame and conforme all their deſires, thoughts, words, and deeds, becauſe here-

herein is chalked out and declared, the very high-way to eternall life and salvation.

Doct. 2. Hence then we are taught this Doctrine, that it is a speciall note and property of a godly man, to performe Christian duties to GOD willingly and cheerefully, and to make them his delight and joy.

Indeede it is worthy, yea thrice worthy to be delighted in, both in regard of the Author of this Law, which is GOD, as also in respect of the authority of it, which is manifold. In regard of God the Author of it, it is to be delighted in, who is the one-

1 Cor. 8. 6 ly true & everlasting God, *of whom are all things, and we in him.* Secondly, in respect of the authority of the same, containing in it perfect wisedome, truth, justice, wisedome, mercy, good-

Psa. 19. 7. nesse, &c. It is called by the Prophet *David a perfect Law*, to the which if

Rev. 22. 18 any man shall presume to adde any thing, *God shall adde to him the plagues written in this Booke, and if any man shall diminish any thing, God shall take away*

away his part out of the Booke of life, & from the holy City. Here & no where elſe is to be found the true VRIM and THVMMIM: the VRIM, that is *light*, and the THVMMIM, that is *Perfection*: And the Saints of God in all times and ages have eſteemed highly of it.

Thus did *Iob*, *I eſteemed thy word more than my appointed food.* Thus did *David* when he ſaid, *Lord what love have I to all thy commandements, all the day long is my ſtudy in them.* And *David* ſhewes his wonderfull love account of it, by the meanes that he doth give unto it, calling it *Doctrine, Teſtimonies, Commandements, Feare, Iudgments, Way, Statutes, Word, &c.* And in another place he ſaith, *That it is more to be deſired than gold, yea than fine Gold*: that it is *ſweeter than the honey and the honey-combe.* And this is it which the Lord himſelfe doth require, when he ſaith: *Heare O Iſrael, the Lord thy GOD is LORD onely: And thou ſhalt love the Lord thy GOD with all thy heart, with*

with all thy ſoule, and with all thy might. And ſo the Prophet *David* prayeth, *O Lord, I beſeech thee accept of the free offerings of my mouth, and teach me thy judgments.* And this is the rule which the Apoſtle St. *Paul* ſetteth downe when he ſaith: *As every man wiſheth in his heart, ſo let him give not grudgingly, or of neceſſity, for God loveth a cheerefull giver.* Now that which the Apoſtle ſpeaketh of Charity and Almes, may truely be underſtood of every Chriſtian duty: When we pray, we muſt pray unto
Gen. 4. 5. GOD cheerefully, when we give thanks to God, we muſt doe it cheerfully, and ſo of all other duties of Gods worſhip, laid downe in his Word. And indeede this is it which doth put the difference betweene the godly and the wicked, the ſervice of the one, and the ſervice of the other. *Caine* will come with his Sacrifice as well as *Abell*, but hee brought of the worſt, thinking any thing to be good enough for God, and this he did very grudgingly: whereas

Abel

Abel brought of the beſt to Sacrifice to God, & this he did willingly and cheerefully. And all thoſe duties that are not thus performed, they have no life nor vertue in them, to give them any grace or acceptance with God. So that we ſee the outward profeſſion is not enough to aſſure us of our ſalvation, if it be not joyned with ſincerity of heart.

Now where it is ſaid here, that the godly mans *Delight is in the Law of the Lord*, there is great reaſon why the Children of God ſhould be thus affected to his bleſſed Word, and heavenly Doctrine above all things in the world, that it ſhould be *Sweeter unto them than the hony and the hony-combe.* *Reaſ.* Tit. 2. 11.

Firſt, becauſe it is the bread of life, *it is the power of God unto ſalvation.* And therefore it is called *the Goſpell of the Kingdome, and the Kingdome of Heaven*, becauſe it is that whereby men are brought to eternall life, and the Kingdome of heaven. 1 Rom. 1. 16 Ma. 13. 44

Secondly, it is the effectuall meanes 2.

and

and inſtrument which the Lord uſeth, and hath appointed to beget all ſaving grace in the hearts of his children, namely, knowledge, faith, humility, obedience, and the like.

3 Thirdly, it is the bread of life, even the heavenly Manna, whereby our faith is confirmed, and our ſoules comforted yea, it is the ſtaffe whereto we muſt leane in all dangers, as *David* ſaith; *I had periſhed in my trouble had it not beene for thy Word: Pſal.* 119. *And thy rod and thy ſtaffe doth comfort me. Pſal.* 23.

4 Fourthly, the Word of God is that direction whereby we may ſquare all our thoughts, words, and deeds, as Pſa. 119. *David* ſaith, *Thy Word is a Lanthorne unto my feet, and a light unto my paths.* And without this we cannot live well, but ſhall wander up and downe as blind men in the darke.

And laſt of all, it is the two edged Sword of Gods Spirit, whereby we muſt put to flight all the temptations of the Divell, ſo as we cannot repell them, or withſtand them, unleſſe

unleſſe we be skilfull and cunning to uſe this weapon.

This Doctrine may ſeeme to reprove the greateſt part amongſt us, as wicked and ungodly, becauſe generally men have no love unto the Word of God, no delight in this heavenly Doctrine, it is not ſweete nor precious in their eyes, but rather it is irkſome and tedious unto them, it is bitter and unſavory. It fareth with people in theſe dayes, as it did with thoſe old people of the Jewes, *unto whom ſhould I ſpeake and admoniſh that they may heare: Behold, their eares are uncircumciſed, and they cannot harken unto it; the word of the Lord is a reproach unto them, and they have no delight therein. Jeremy* 6. 18. Now that men have no delight to the Word of God, which is the very power of God to Salvation, it may appeare. *Vſe* 1.

Firſt, becauſe men and women take no delight in hearing, reading, and meditating on the Word of GOD: you ſhall finde a great number

number that will buy other prophane Bookes, that will hardly buy the Booke of all Bookes, the holy and Sacred Bible: And if they buy it, yet they ſpend no time in perſuing of it, in reading and meditating on it: Other bookes are delightfull and pleaſant to fleſh and bloud: and this is the reaſon they doe ſo much deſire them; but withall, this ſheweth that they be carnall, not borne anew; for if they were, then would they beſtow leſſe time in reading and peruſing thoſe prophane and unprofitable bookes, and would beſtow more time in reading and meditating on this Bleſſed Booke of God; yea, and the ſmall account men make of Gods Miniſters, whom the Lord calls his meſſengers and Ambaſſadours; yea, the Angels of the Church.

Secondly, ſeeing all the duties that we owe to God, either of hearing, praying, &c. muſt be performed of us, not upon compulſion, but willingly and cheerefully: we learne that

that every action is accounted of by God, not according to the worke it ſelfe, but according to the affection of the doer. This the Lord himſelfe doth teach, when he ſaith, *This people come neere me with their mouth, and honour mee with their lips, but their hearts are farre from me. Eſay* 29. 13 And therefore were their Sacrifices abhomination to the Lord, as hee againe ſaith in another place, *I cannot away with your new Moones.* And this was it made the poore Widdows Mite commended above the reſt that offered of their ſuperfluity. *Luke* 11. 34. *He that ſhall give a cup of cold water to a Diſciple in the name of a Diſciple, he ſhall not loſe his reward.* Alas! what is the beſtowing of a Myte, a brazen token? or what is a cup of cold water? are they in themſelves any thing worth to merit any thing at Gods hand? No, no; but God acknowledgeth the manner more than the matter, how they are done, more than what is done. Mat. 10. 14

Which may teach us to labour

to have our affections tryed, that whatſoever wee doe in the ſervice of Almighty GOD, may be done in truth and ſincerity of heart. This was *Iobs* comfort when he ſaid, *O Lord, I have eſteemed thy word more than my ordinary food*: This was the Prophet *Davids* comfort when he could ſay, *Oh how doe I love thy Law, it is my meditation continually*, *Pſalm* 119. *verſe* 97. And this ſhall be our comfort, when wee ſhall goe the way of all fleſh, that wee can ſay with good King *Ezechia*, *Remember O Lord, that I have walked before thee in truth, and with an upright heart*. That we have not beene painted Sepulchers, deſiring to be accounted righteous before men, but within full of all rottenneſſe and corruption, but have laboured rather to be approved of God.

Oh how ought our hearts and ſoules to be inflamed in a holy and godly zeale towards the Word of God, *the Law of the Lord* here ſpoken of; yea, we ought more earneſtly to long

long for the *waters of this well of life*, than ever *David* did for the *waters of the wel of Bethlem*; & when we have taſted how ſweet the Lord is, never, oh never ſo deale with the Lord, as the people of *Iſrael* did, *which loathed the Manna* that was ſent them from Heaven. But much better ſhall it be for us to cry out with the woman of *Samaria*, *Lord give me to drinke of theſe waters*: for thoſe waters being once taſted of, wil keep a man that *he thirſt not againe*, but ſhal ever be refreſhed bythe ſame to everlaſting life. Iohn 4.15

Laſtly, let us heerein labour to manifeſt our unfained love and liking of the Word and Law of God, even by our obedience thereunto, that wee deſire to frame our lives thereafter, to obey the doctrine and Word of God in heart and life, to be reformed by it, and to bee conformed to it: CHRIST maketh this to bee the eare-marke of thoſe that are his Sheepe, namely this, *That they heare his voyce, and follow him*: And againe, *Heereby ſhall all* Iohn 10. *Vſe.3.*

men know that ye are my Diſciples, & love me, if yee keepe my Commandements. So hereby ſhall men know that wee love the Law of God, if wee ſtudy to keepe it, to obey it in heart and life: But if wee have in us no care to live hereafter, but breake the Law of GOD continually, and rebell againſt his Commandements: how can wee be ſayd to love the Law of GOD? If a man ſhould ſay hee loveth the Kings Lawes, and likes them well, and yet ſhould every day breake them wittingly and willingly, and be ever playing the Traytor, would not all men condemne him as an hypocrite and a lyer? So, though moſt men doe ſay they love the Word of God, and delight in his Law, yet ſeeing they doe dayly breake it, and rebell againſt it wittingly and willingly by ſwearing, lying, prophaning of the Sabboth, drunkenneſſe, ſwilling, pride, uncleanneſſe, &c. it is manifeſt they have no love unto it.

Thus

Thus much for the firſt part, ſhewing that the godly man is well affected to the Heavenly Doctrine of Word of God, it is the delight and joy of his heart.

Now in the ſecond part of the Verſe, the Propher *David* ſheweth the exerciſe of a godly man, that as in his heart he liketh and loveth the Word and heavenly Doctrine of the Law of GOD, ſo in his life hee is converſant in the ſame, his meditations are much ſpent therein; hee is ſaid *to meditate therein day and night.* That is, the godly man doth much muſe and meditate; often exerciſing his minde, with calling to mind and remembrance the heavenly Doctrines, comforts, and inſtructions of the Word of God, and this hee doth not ſlightly and careleſly, but ſeriouſly, and with good advice; and to this end doth evermore ſet ſome time apart every day, morning and evening, two times a day at leaſt, for the performance of this godly duty.

Doth meditate day and night.

Doct. 3. The Law of God is a godly manschief delight.

HEre wee see still, that a godly man, and one that shall bee truely blessed, the Lord requireth that he be no stranger, and such a one as seldome, or never searcheth the Scriptures; but that hee be much and often exercised in the holy and serious meditations of Gods Law, in the diligent searching, perusing, and particularly applying of the heavenly doctrine of the Word of God. And indeed this is heere set downe as a true fruit of our love to the word, as the love of the Word is made a true fruit of a godly man: for as it is impossible a man should be truely religious, and feare God, and yet have no sound love nor delight in the Word of God: so it is likewise impossible, a man or woman should truly love the Word of God in their heart, that seldome, or never bestow any paines in the serious and earnest *meditation* of the same. *David* calls God to witnesse,

neſſe, that the love hee beare to the Law of God, was exceeding great, ſaying, *O how doe I love thy Law!* Pſ. 119. 97 And in the ſame verſe hee ſeemes to prove the ſame to God, *It is my meditation continually*: which indeede is a note of true love, to bee ever thinking of the thing beloved.

And in very deed, the carefull and diligent ſtudy, the often and earneſt meditation of the word of God, is the very life and ſtrength of all our worſhip and ſervice of God: For if men ſhould read much, and never meditate, it would doe them no good: If men ſhould heare much, and often, and never *meditate*, they ſhould be little the better. If men ſhould pray much and often, and never meditate, they ſhould finde ſmall comfort. If men come often to the Sacrament, and doe not before and after meditate of the Covenant of grace, they ſhould not receive much good thereby: So that you ſee this *Meditation* is all in all, it puts life to our reading, hearing, praying, receiving;

ving; and without it all our reading, hearing, praying, and receiving, will stand us in small stead.

For without this Meditation, this Law, which is the Word of God, will either in time be forgotten, whereby wee shall become unmindfull of it, or else it will proove as a Talent hid in the ground, utterly unfruitfull unto us: for this Meditation indeed is the third steppe of a true convert. The first is to heare the Word of God readily: the second to remember it diligently: and the third to meditate on it seriously, and this is compared to the *chewing of the Cud*, *Deut.* 14.6,7. which is never found in the uncleane, but in the cleane beasts.

True it is, that hearing and reading the Word, will beget knowledge, but meditation is the especiall meanes to worke upon the affection; for else all our knowledge shall onely be in generall, idle, and swimming in the braine, which may well bee called braine-knowledge, but no heart-knowledge: but by serious

ſerious *Meditation* we doe apply that we heare to our owne ſelves in particular; laying the Doctrine to our owne hearts, applying it to our ſelves, to comfort our ſad ſoules, to humble them for our ſinnes, and to ſquare our lives thereby, that we may in all things keepe a cleare conſcience before God and man. The Lord gives *Ioſhua* a ſtraight charge to doe thus: *Let not the Booke of the Law depart out of thy mouth: But meditate therein day and night: That thou maiſt obſerve & do according to al that is written therein, for then ſhalt thou make thy way proſperous, and thou ſhalt then have good ſucceſſe, Ioſua* 1.8. and *Deut. 6. verſe* 7. 8. And thus the ſervants of God have bin much exerciſed in meditation, and thereby have growne wonderfull, not onely in Knowledge, but in practice, as we may ſee in *David, Pſ.* 119. who tooke great delight in Gods Law, and made it his *meditation* continually. And of *Iſaac* it is reported, that he went out into the fields in the evening

evening to meditate, *Gen.* 24.

Vſe 1. This reproves the common fault in the world, that moſt men utterly neglect this duty, ſeldome or never ſettle themſelves to meditate in the Law of God, and his heavenly Doctrine. It is hard to find a man or woman that makes any conſcience of this duty, to ſet themſelves apart, and ſet themſelves in Gods preſence: to call to mind what they have heard and learned, to apply it to themſelves in particular, to humble them, or to comfort them. And that is the cauſe why moſt men hearing, and reading ſo much as they have, yet profited ſo little in knowledge, faith, repentance, and obedience. They can bee content to heare the Word preached and taught, and it may be, now and then to reade a Chapter: but to thinke upon it, to ruminate upon the Word of GOD, and as it were to chew the Cudde, to call the ſame to minde againe, to apply it to themſelves, to labour to profit by it: this they cannot endure, this

this they care not for. For if men did carefully meditate of the things they heard and read, how could they be ſo ignorant in Gods Word as moſt be? So void of Knowledge, Faith, Repentance, Humility, Zeale, Patience, and the like gifts and graces, which accompany godly and holy *meditation?* For bookes of Statutes, men wil not onely have them in their houſes, but at their fingers end; but Bible they have none: and if they have, it lyeth upon the deske or Table, and they read it not; and if ſometimes they reade, yet they never meditate thereon.

This may admoniſh all men, as they love their owne ſoules, to make more care and conſcience of the performance of this duty, to call to minde what we doe heare or reade, to thinke and muſe upon it, to chew the Cudde, to lay it to heart; yea, and to apply it to our owne ſoules and conſciences in particular: This is like the rumination or chewing of the Cudde, to lay it to be found onely *Vſe 2.*

onely in the cleane beasts, whereas they which chewed not the Cudde, were uncleane: This is the marke and property of a godly and *Blessed man*, whereas the not doing it, is the mark of a wicked and ungodly man. Let us then remember that we make the Word of God our Meditation continually. Many men meditate much, some in one thing, and some in another, as they are led by fond affection: some thinking of honours, some of pleasures, some of riches, some of one thing, and some of another; and of these they doat and dreame, talke and speake continually. But heere we are taught another lesson, namely, that our minds must especially bee set upon the Word of God; that must be our delight, and the joy of our heart.

Deut. 14. 6. 7.

3 Point.

The last poynt of this Verse, is the Circumstance of Time, namely, not by fits: But the godly man keepes a continuall course in the study and meditation of the Word of God, so as he setteth apart some time for the worship

worſhip and ſervice of God, at leaſt twice a day to meditate and ſtudy in Gods Booke.

Hence we learne that every one that will live a godly life, and ſo pleaſe God, that he may find comfort to his owne ſoule, and be bleſſed in the end, muſt ſet ſome time apart every day for the worſhip and ſervice of God, to reade, pray, and meditate: and at the leaſt twice a day to call upon his Name, to read the Word of God, and to ſtudy therein. This is that the Lord commandeth his people to offer unto him every day, *the Morning and Evening ſacrifice*: at the leaſt twice every day they were commanded to worſhip God: and ſo the holy Patriarchs were wont to worſhip GOD morning and evening. So we reade in *Gen.* 24.63. That godly *Iſaac* went out into the fields in the evening to pray or meditate, to make himſelfe fit to pray. And *Iob roſe up early to offer ſacrifice, & called his family together*: and this did *Iob* every day: and

Doct. 4. A godly man ſets ſome time apart every day for Gods ſervice.

Iob. 1.5. Acts 10.2

David

David in many Psalmes shewed that he did set some time apart every day to worship God in praying, reading, meditating, &c. *Cornelius worshipped God continually*, that is every day, according to the rule of the Apostle, *Pray continually*. And that we should not be weary of wel-doing, Christ spake a Parable of the unjust Iudge, and poore widdow, to this end, that we ought alwayes to meditate, pray, &c. and not waxe faint and weary, *Luke* 18. 1. The meaning is, not that men should leave their callings and other businesse altogether, to attend upon hearing, reading, meditating, &c. but that wee should bee much and often in meditating, in prayer, in reading, &c. and in performing these blessed duties unto Almighty God: And at the least, three times a day, to pray and call upon the name of God: In the morning when wee doe rise, to give unto God hearty thankes, for keeping us the night past, and to crave for a blessing at his hands over the day following:

1 Thes. 5. 32.

At

At noone againe, even when we receive his good Creatures: And at night when we goe to reſt: And this godly practice the Word of GOD preſcribes us, and the examples of the Godly doe teach us: *Daniel* prayed three times a day upon his knees to GOD, and praiſed him, as his manner was, though the King had made a ſtrict Law againſt it. *Evening, morning, and at noone day will I pray unto thee. Pſ.* 55. 17. And againe, *Seaven times a day will I praiſe thee. Pſ.* 119. 164. That is, many times. For the morning, *Early in the morning will I direct my prayer unto thee.* And thus did *Abraham, Iſaac, Job.* Secondly, at noone or mid-day: ſo did *Peter*; *Peter went out to prayer about the ſixt houre, Acts* 10. 9. That is, about twelve of the clocke, or noone-tyde. Thirdly, at night, in the evening when we goe to bed to take our reſt, wee muſt then remember likewiſe to render the Lord thankes for the comfort of the day, and to crave his bleſſing for that night. Neither is this all, but

Dan. 6. 10.

Gen. 22. 2
Iob. 15.

Gen. 24.
Pſ. 139. 11.
Pſa. 19. 5.
Ma. 13. 23
Eſ. 28. 3. 4

but in the night-time, when ſleepe is departed from a man, and nature is ſufficed with reſt, he doth even then call to mind the heavenly doctrine of the Word of God, and doth muſe and meditate therein, as the Text ſaith here, even *day and night*. For God, which hath bounded the day with the night, hath ſet no bounds to a godly mans meditations. It is no thing to be, firſt, *one that heareth the Word*: ſecondly, *one that receives it*: thirdly, *with joy*: if fourthly, it ſhall be but *for a time onely*, if he ſhall not alſo continue, and conſtantly perſevere to *meditate therein day & night*.

So as we ſee this is our duty, to ſet ſome time apart every day to worſhip God, as to heare, reade, pray, meditate, &c. We ſee men doe ſet apart, depute, and ordaine ſome certaine time every day for the food of the body, at the leaſt twice a day to eate and drinke: how much more then ſhould we be carefull for our ſoules every day, to read, meditate, and to pray? Of all the time we ſpend in

in this world, none will bee more comfortable unto us in death, when wee ſhall goe the way of all fleſh, than that which wee have beſtowed in the ſervice and worſhip of Almighty God.

There is not now one houre ſpent in the ſervice of God, but will then miniſter cauſe of joy and rejoycing: neither is there now one houre ſpent in the ſervice of ſin and Satan, but the remembrance thereof will then be a terrour unto the Soule: *Oh that men would be wiſe, then would they underſtand this: they would conſider their latter end. Deut.* 32. 29.

This ſeemes to reproove the common careleſneſſe of the world; moſt men and women ſpend all their daies in delights and vanities, in ſports and paſtimes, in ſcraping and raking together the things of this life, and in the meane time finde no time at all to ſerve God; that in twenty foure houres, hardly can ſpare one to ſerve God, one to read, heare, pray, meditate; yea, how many be there that *Vſe* 1.

never open their Bookes to read one Chapter in the Bible all the Weeke long: How many be there that never spend one quarter of an houre in meditation, which never call upon GOD from Sunday to Sunday; doth not this proove men to bee carnall and ungodly? Do not these men doe nothing of conscience, or with delight and love to God and his worship, but all for fashion sake, or for feare of the Law? What difference is there betwixt those men, who seldome or never call upon the Name of God, and the beast they ride on? The beast arises in the morning out of his den, and stroakes himselfe, goes to his meat, and so to worke: Even so doe they, never call on the name of God. In this thing wherein doe such men differ from a very beast? How can such looke for any blessing from God upon their labours? yea, how can they chuse but feare some fearefull Iudgment and curse of God to overtake them? And no doubt the cause why many ride and run carely

and

and late, (doe not call on God for a bleſſing upon their endeavours) can not proſper and thrive in the world: No, God ſends ſometimes judgements, plagues, and puniſhments upon them, and all for the neglect of this godly and Chriſtian duty, it is juſt with GOD both to croſſe and to curſe both them and their labours. Pſal. 14.

Againe, by the rule of this doctrine they are no leſſe to bee reproved, which can be content now and then to heare, read, pray, and meditate, &c. But this muſt be at their leaſure, when they have nothing elſe to doe; but to keepe certaine times, Morning Noones, Evenings, to leave all ſports, paſtimes, delights, and buſineſſe, to goe to GOD, and ſerve him, and call upon his name, they cannot abide that, they will not bee ſo tyed and retained; but as the man in the Goſpell, when CHRIST called him, firſt he muſt goe bury his Father: and him that would goe *bid his friends fare-well.* *Note.*

So many could be content to serve GOD, and to pray unto him, but they must keepe their friends company: Or as these that were bidden to the feast; one hath his Oxen and gaine to hinder him, another his Wife, his pleasures and delights, which he is married unto, and so can finde no time to serve God; even the least thing in the world is matter sufficient to hinder them from serving of God: these men shew that they finde no comfort at all in the service of Almighty God, no good, no fruit, no benefit: for if they did, they would not be such strangers unto it.

Vse 2. Let every one be exhorted and stirred unto this duty; if wee have not begunne, now to begin, and end in the feare of the Lord: to imitate Gods Children, as *David*, & the rest: Let us set some time apart every day for the word and prayer, else wee shall never proove our selves good Christians, else wee should never finde true comfort, else we can never

looke

looke for Gods bleſſings upon us: let us then ſet apart ſome of our idle time that we beſtow in talking, in walking, in playing, in vaine delights, or elſe idely, and beſtow it on Gods ſervice and worſhip, in hearing, reading, praying, meditating, &c. *David* earely in the morning prevented the day-light, yea, at mid-night would hee bee ſo buſied. The *Evnuch* in his journey was reading the Scriptures. Let us then never ariſe in the morning, or goe to bed, but as duely let us ever bee mindfull of this duty. Let us not miſpend our precious time: Let us (I pray you) conſider why wee live here in the world, not to ſpend and conſume our time in toyes and vanities, but ſerve God, and to ſeeke for comfort and ſalvation unto our owne ſoules: Let us therefore ſo ſpend it, as we may have comfort in the end.

Laſt of all, we are here exhorted to be very carefull, after wee have begun a good courſe in godlineſſe, *Vſe 3.*

to persevere, and to continue in the same *Day* and *Night*, even unto the end; not onely in the day-time of prosperity, but in the night-time of adversity, for unto GOD *The day and night are both alike*: Many make a faire beginning, but the end is very fearefull and dangerous: Many lay their hands to the Lords plough, but in the end they looke backe. *Lots* wife seemes as forward as her Husband, shee goes out of *Sodome* as well as hee, shee takes her journey with her husband, but shee did not continue and hold out unto the end; but lookes backe contrary unto the commandement of GOD, and so was turned into a pillar of Salt: And she being made a spectacle to all back-sliders: our Saviour put us in minde of her, when hee sayth, *Remember Lots wife*. And *Paul*, when hee had preached the Resurrection of CHRIST, *Agrippa* said unto him, *Thou perswadest me almost to become a Christian*: but there he stayed and rested, and would proceed no further.

Pſ.139.12

Luk. 9.62

Luk.17.32

Acts 26. 28.

further. Theſe are fearefull examples, it had beene better for ſuch, *That they had never knowne the way of righteouſneſſe*: for indeed in a Chriſtian race there is no ſtanding at one ſtay; for not to goe forward in religion, is to goe backward. 1 Pet. 2. 12

And thus much for the deſcription of a godly man affirmatively, ſhewing what he doth carefully embrace and follow. *But his delight is in the Law of the Lord, &c.* So grant us good God, the knowledge of thy Law, that we may dayly practiſe it in our lives and converſations, to the honour of thy Name, and the future benefit of our ſoules at the generall day of our Reſurrection: to whom with the Father and the bleſſed Trinity, be aſcribed all poſſible thankes from us poore creatures, from this time forth and for evermore, *Amen.*

Davids *Bleſſed Man.*

The Third Sermon.

Verse 3.

He ſhall be like a Tree planted by the Rivers of waters, that will bring forth her fruit in due ſeaſon, whoſe leafe ſhall not fade, ſo whatſoever hee ſhall doe, ſhall proſper.

HItherto the Prophet *David* hath deſcribed to us a godly and righteous man, ſuch a man is truely bleſſed: both negatively ſhewing what be the evils hee muſt very carefully ſhun and avoid, as alſo affirma-

affirmatively, by thoſe vertues and holy duties which he doth carefully imbrace and follow.

Now in this verſe the Prophet proceeds to ſet out the happineſſe of a godly man, or wherein his happineſſe doth conſiſt. And this doth he, firſt by a ſimilitude, comparing him unto a pleaſant, fruitfull, and flouriſhing tree: Secondly, by that bleſſed ſucceſſe God gives unto a godly man in the end of this verſe. Wherein the godly man is bleſſed.

The precedent part of the verſe, the ſimilitude it ſelfe, it hath in it theſe parts. Parts of the Verſe.

Firſt, whereunto a godly man is compared, *to a Tree.*

Secondly, the nature of this Tree is deſcribed, not every common or triviall Tree, but ſuch a Tree, which for the originall of it, *planted*, ſecondly, for the ſituation of it; *by the rivers of waters*: thirdly, for the propriety of it, *that will bring forth her fruit in due ſeaſon*: fourthly, by a contrary property, *whoſe leafe ſhall not fade.*

Firſt then, obſerve by this ſimilitude,

litude, that man is compared to a Tree, and in three things eſpecially, the ſhape, the growth, and the ſtate of a Tree.

Man like to a Tree.

1 In ſhape.

Man may well be compared to a Tree in reſpect of his ſhape. For as a Tree conſiſts of the root, the ſtocke and the boughes, or branches, even ſo doth man this myſticall Tree. He hath his head, which is the root, and haire as ſmall roots, his body as the ſtocke, and his armes and legges as ſo many boughes, and fingers and toes as leſſer twigges: Onely the difference betweene the naturall Tree, and man this Myſticall Tree, is this: The naturall Tree is rooted in the earth, receiving as *Eſaus* bleſſing the *Fatneſſe of the ſame*; but man, this *Heavenly plant*, derives not his juyce and nouriſhment from the fatneſſe of the earth, but from Heaven above, according to Gods wiſe diſpoſing of his root, which is above, not below; and therefore are we exhorted by the Apoſtle to ſet our affections on heavenly things, and not on things

Gen. 27. 28.

things here below; for we through Chriſt are made partakers of the divine Nature, in Heaven therefore muſt our converſation be. 2 Pet. 14.

Secondly, man may be ſaid to be like a Tree in reſpect of his growth; for a tree at firſt is flexible by nature, and ſo by degrees, a little and a little, growes to be ſtronger and ſtronger, till it come to perfection, and then againe begins to wither and dry up: ſo fareth it with man this miſticall Tree, while he is in the ſtate of infancy, he is a tender twig, and his mind is as flexible as a twig, eaſily inclined to vertue, if he be accordingly educated; or elſe to vice if the ſame be neglected: an excellent caveat to all parents and governours of youth, that they take a due time of correcting & educating of theſe tender plants; namely, to bend the tree while it is a twig; for if it be ſuffered it will grow to be cureleſſe: And as man is like to a tree in reſpect of his infancy and tender age, ſo in reſpect of his decrepit old age: for when

2.
In growth

when the Tree is once come to his perfection in growth, it then decaies, and declines: ſo fareth it with man, let him ſeeme to bee as tall, and as ſtraight as a Cedar Tree, he muſt become a ſhrub againe, and ſtoope to age. For mans life is well compared to a day, whoſe evening will moſt certainly follow his morning, untill the night of death cauſe him to
Eec. 3. 1 ſleepe in the grave: For as *there is a time to be borne, ſo there is a time to dye.* Be it that thou now ſeemeſt to be as ſtrong as an Oake, and as tall as the Cedar, as flouriſhing as the Bay-tree, yet at laſt rottenneſſe wil creepe into the ſtrongeſt Oake, and ſtrength and talneſſe will be abated on thee,
Eccl. 12. 3. *When the Keepers of the houſe ſhall tremble, &c.*

3 In ſtate. Thirdly, man may be compared to a tree in reſpect of the ſtate of a Tree, and that divers wayes.

1 First, as the talleſt Cedar is in greateſt danger of wind and weather: Even ſo the man that is tall, either in place of authority, riches, honour,

honour, or the like, is moſt ſubject to the aſſaults of Sathan, and rage of the wicked: And men of ſuch excellent places in Church or Common-wealth, are more ſubject to changes, diſfavours, to envy, inſurrections, poyſonings, murtherings, as to ſo many raging winds: Whereas thoſe that with little *David*, *Tend the ewes great with yong*, are free from theſe aſſaults.

Loca quæ aliis celſa, ipſis præruupta videntur. Seneca.

Secondly, it is commonly ſeene, the more evill the Tree is, the leſſe fruitfull: So fareth it with man naturally, unleſſe men be ſeaſoned with grace; riches, honour, dignity, or the like, are great occaſions of an high minde, and a high minde is like unto a Mountaine, which the higher it is, the more barren it is. Whereas if he be meane, and ſimple of Spirit, he may fitly bee compared to the vallies, *which are ever fruitfull*, and as the Pſalmiſt ſaith, *Stand thicke of Corne*: For humility is the ground-worke of Chriſtian vertues, and pride the roote of all evill,

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evill, and the queene of all vice.

Thirdly and lastly, the end of every Tree is become either Timber for building, or fuell for burning: So fareth it with man this mysticall Tree; when death commeth, which is Gods Axe by the which he doth cut us downe, he becommeth either Timber for the Lords house, *When this earthly tabernacle shall be destroyed, to be a building not made with hands, but eternall in the heavens*: or else (alass.) but fuell for the fire of Gods wrath, even in *Tophet*, where there is fire and much wood, and where the Lords wrath, as the bellows shall never cease blowing and kindling the same.

It is here first of all to be noted, that the spirit of God sets out the happinesse of a godly man, by comparing him to a goodly greene Tree. Hence we learne, first of all that it is not onely a lawfull, but a commendable & profitable kind of teaching for Gods Ministers, to illustrate points of doctrine by similitudes and com

compariſons, ſo that they be familiar and fit to make the people conceive what they teach, and to raiſe compariſons from the plough and plowſhare, to that end, that even the ſimpleſt in a Congregation may underſtand what is ſaid, and what is taught. This was the courſe of the Prophets from time to time in their Sermons to the people. This was the courſe of our Saviour himſelfe, who in all his Sermons uſed both Parables and Similitudes, comparing good men to good Trees, and bad men to bad Trees, comparing himſelfe to a Vine, the father to a husbandman, us to branches; himſelfe to a Shepheard, we to Sheepe, and the Word to twenty things: as ſeed, Muſtard-ſeed, &c. To teach all thoſe that are Gods Miniſters, that when they preach unto their people, that they lay not up their ſpeech in a miſt of words, but ſo to deliver it, that the meaneſt and ſhalloweſt amongſt the Hearers may underſtand it. Thence came the profeſſion of *Paul*,

Iohn 15.
Mat.13.
Iohn 10.1.

Mat.3.10.
Luke.8.4.

Wee

We preach not our selves, but Christ Iesus our Lord. 2 *Corinthians* 4.5. And hence came that worthy resolution of his, *I had rather in the Church to speake five words, &c. that I might instruct others, than ten thousand words in a strange tongue.* 1. *Corinth.* 14.19.

In which words by strange tongue, we are not simply to understand *Hebrew, Greeke, Latine, &c.* but by speaking of the mother tongue in a strange manner. Preachers are fitly compared to a Nurse; a Nurse doth halfe chew the meat to the little one, and doth babble unto them in their owne stammering Tongue: so must Preachers proportion their Doctrine to their hearers capacity, and fit his tongue to their understanding.

This may serve to reprove such kind of Preachers, who seeke not to preach CHRIST crucified, but preach themselves, even such as in handling the Word of God, & preaching the Gospell, seeke to shew their owne learning, wit, art, and memory, and so indeed preach no Christ, but them-

themſelves, like the old Phariſies, *Loving the praiſe of men more than the praiſe of God*: But what, ſhall *David* the Prophet of the Lord, or rather the Spirit of God in him, ſtoope ſo low as to ſpeake to the underſtanding of all men, by ſimilitudes, compariſons, and the like: and ſhall ſinfull man, a worme of the earth, exalt himſelfe above God, to ſeeke onely to tickle itching eares with the words of mans wiſedome?

Vſe 2. Seeing Gods Miniſters muſt bee faithfull Teachers of the truth of God, and muſt deliver the ſame in the plaine evidence of the Spirit, not with the enticing words of mens wiſedome, this ſerves to direct the hearers in the art of hearing: They muſt ſubmit themſelves to Gods ordinance, and be ready to know the will of God: we muſt not have itching eares, that are not able to ſuffer wholeſome Doctrine, like the Gentiles, who deſpiſed the preaching of the Apoſtles, becauſe it was not ſtiled with mans painted eloquence,

eſteeming it fooliſhneſſe: what is this
1 Cor. 1. 2 but to ſtint the Spirit, and to teach the Lord to ſpeake? preſcribing the Miniſter what he ſhall ſay, and reſtraining our hearing what wee will heare? What then will follow, but that we ſhall heare without fruit, and the Word to bee unto us onely a ſavour of death unto death.

Doct. 2. Double uſe of all the Creatures of God. Hence wee obſerve heere a ſecond point of Doctrine, that ſeeing the Prophet compareth a godly man to a *Tree*; that of all the creatures of God there is a double uſe, one Naturall, the other Spirituall. As a *Tree* in nature, ſignifies ſuch Plants of the earth as bring forth fruit according to their kind. Now beſides this naturall ſignification, it ſerves
Mat. 3. 10 to put us in minde, that wee ought to be namely, fruitfull *Trees* in the Lords Orchard, leſt if we be barren or bad, wee prove fewell for the fire. A man having a Tree in his Orchard, if it brings forth nothing but leaves, he wil cut it, and prune it, and dung it; but if after all this coſt and labour, it

it remaine ſtill barren, hee will then hew it downe as good for nothing, but fewell for the fire. Hereby wee may ſee how God will deale with us: Wee bee all *Trees* heere planted in the Lords Orchard, hee doth water us with the preaching of the Word, he cuts us and prunes us. Now if after much coſt and labour wee ſhall remaine barren ſtill, if the Lord come three or foure yeares, and ſtill no fruit will be found, he will then bethinke him to ſtub us up, that we cover not the ground. So by ſowing of corne into the ground, to maintaine mans life, our Saviour leads us to conſider of another thing: for as the ſower caſts his ſeed abroad into ſundry ſorts of ground, and they according to their Nature bring forth fruit accordingly: Even ſo the Miniſter of the Word ſcatters and ſowes the ſeed of Gods Word into the ground of mens hearts, and as they be prepared, ſo they bring forth fruit: So by a Weavers ſhuttle wee ſee the ſhortneſſe of mans life, gone

Eſay 5. Luk. 3. 4, 5

in a moment. Dost thou see how the winde drives the chaffe and dust of the earth about, giving it no rest untill it be cleane dispersed away? Oh consider then how the curse of God shal follow and torment the wicked, and never let their soules be at rest, till it consume them. Dost thou ly downe in thy bed every night? oh remember that thou must shortly ly downe in thy grave, be covered with dust, and therefore prepare to dye in the Lord. Dost thou see the beautifull grasse and hearbs of the earth cut downe and wither away? so thy beauty and riches shall fade and perish. When thou seest a stinking carion, there behold a picture of thine owne selfe; for no carion is so loathsome to a man, as a rebellious sinner to God. Dost thou put on thy cloaths to cover thy nakednesse? Oh labour for the precious Robes of Christs Righteousnesse, *That thy filthy nakednesse doe not appeare.* Doest thou but wash thy hands in water? oh labour for the blood of Iesus Christ,

Verse 4. of this Psalme.

Esay 99.

Rev. 3.18

to

to waſh away the ſpots of thy ſins. Doeſt thou but ſit downe to eate and to drinke to nouriſh thy body, without which it could not live? Oh conſider that thy ſoule doth much more ſtand in neede of the bread of Life, the food of thy ſoule. Doſt thou ſee ſometimes brimſtone burning? Oh conſider, and quake for feare of the dreadfull judgement of God upon *Sodome* and *Gomorah*, that were burned with fire and brimſtone: and how all ſinners ſhall have their portion in the *Lake of fire and brimſtone*. Doeſt thou but take a booke into thy hand, and open it leafe by leafe? Oh conſider, that the time will come, when the *Booke of thy conſcience ſhall be opened*, wherein all thy ſinnes are written one by one, and thou ſhalt then receive according to thy works. And thus wee ſee that of all the creatures of God, there is a double uſe to be made of them: the one Naturall, the other Spirituall; one Temporall, the other eternall.

Pſ. 51. 15.

Gen. 19.

Rev. 20.

He ſhall be like a Tree planted by the Rivers of water.

THis part of the Similitude doth ſignifie unto us our implanting and ingrafting into Ieſus Chriſt his myſticall body, by the worke of Gods Spirit, and by the meanes of a true and lively faith.

This word *planted*, it is a Metaphoricall ſpeech, and borrowed from the practice of Husbandmen, who firſt take up their Plants out of the Nurſery, or place where they firſt ſpring up, and then plant them in the Orchard or Vineyard: ſo fareth it with man, this *heavenly Plant*. And the compariſon holds good in divers things.

Firſt, for the circumſtance of *time*, when the Plants of the earth are thus remooved, and that not uſually in Summer, when the heate of the yeare is up, and the ſap is gone up into the Plant, but in the Winter-

time

time this is uſually to bee ſeene for the moſt part. Even ſo, the time in the which the godly man is planted, it is the Winter time; that is, the time of ſorrow and ſore affliction, not in the Summer of peace, when all things outwardly may ſeeme to goe well with a man, and hee ſaith peace, peace: but when God doth give unto a man the ſight of his ſin, and lets him ſee the reward of ſinne, even eternall death. Oh when a mans ſinnes doe thus muſter themſelves before him and againſt him: Oh this Winter time, this time of affliction and ſorrow: now is the ſeaſon of the removing of his heavenly Plants, *Man.* Rom. 6.

Secondly, as a Plant is removed, not when it is fruitfull, but removed to that end it may bee fruitfull: So fareth it with Man, his myſticall Tree: Wee are not fruitfull by Nature, before ſuch time as we are *planted* and ingrafted into Ieſus Chriſt; for till then we bring forth nothing but bitter and unſavory fruite: but

we are planted to that end wee may bee fruitfull, and being once in Christ, we shall then, as living *plants* of that lively Stock, bring forth fruit incontinently.

In particular, this planting hath in it two things:

1. *Plucking up.*
2. *Setting downe.*

The plucking up shadowes out unto us three things in the conversion of a sinner.

First, our separation from the world: hee cannot be in Christ, that hath his rooting still in the earth, amongst the men of the world: and therefore, as wee have heard before, we must be carefull, that *we walke not in the counsell of the wicked, nor stand in the way of sinners, nor in the seat of the scornefull:* They are as so many noisome shrubs, that will bee ready to fret the tender *Plants* of the Lord, and to annoy them; and therefore we must bee removed from amongst them, that is, must have no secret society with them.

Second-

Secondly, it ſignifies our deliverance from the power of Originall ſinne thus: For as a *Plant* once removed, receives no more juyce nor nouriſhment from the old earth, from which it is removed, but from that ſoyle into the which it is planted: So fareth it with this Heavenly *Plant*, being regenerate and ingratted in JESVS CHRIST, there will follow ſuch a change of will, affection, underſtanding, and the like faculties of the ſoule and body, that whereas before they were altogether earthly, carnall, and vaine, ſo now they minde heavenly things, being Sanctified by the Spirit of Grace: and the power of Nature, that is, that ſap of ſinne being done away. Rom. 6.

Thirdly, it ſignifieth a Chriſtian mans ſorrow for ſin; for as no *Plant* can be removed from one place to another, but the Axe, and other inſtruments of the Husband-man muſt be laid unto it, and many a roote muſt bee cut off before it can bee removed:

removed: So fareth it with man this *Heavenly Plant*; the Lords Husbandmen, which are his Miniſters, they muſt bring the Axe of Gods Word, and lay the ſame to the roote of our conſciences, and we muſt have many an unprofitable ſprout of nature cut off, before we can be taken out of nature, and ingrafted into Ieſus Chriſt: the roots, that is, thy affections, that have taken ſuch deepe rootings in thy profits, into thy pleaſures and the like; all theſe muſt be cut off before thou canſt be planted into Chriſt.

Doct. 3. All men that are not ingrafted into Ieſus Chriſt are miſerable.

Hence marke, in that the Prophet *David* compares a godly man thus to a Tree, not wild but *planted*, and that by the *Rivers of water*, and that this is a ſigne of our inciſion, or ingrafting into CHRIST his Myſticall Body, whereby we are made Members of the ſame. Hence I ſay we are taught, that all men out of CHRIST are miſerable, onely they be bleſſed that be united unto JESVS CHRIST, and ingrafted

ted into his myſticall body. Our Saviour ſpeaketh of this when hee compares his Father to a Husbandman, himſelfe to a Vine, and all of us to branches: Now hee ſhewes that thoſe that be not ingrafted into him, that they bee but dead and withered boughes, and therefore they muſt be burned in the fire. We are all by nature wild Olives, that bring forth nothing but ſower and unſavory fruit, till we be tranſplanted by the ſpirit of GOD, and ingrafted into the ſweet Olive JESVS CHRIST. We ſee this plaine by common experience, take a ſciene from a Tree, and unleſſe it be ingrafted into another ſtocke, it will dye and never beare fruit: So unleſſe we be grafted into JESVS CHRIST by faith, and the ſpirit of GOD, we muſt needs wither and come to nothing, but prove fewell for the fire of GODS vengeance. And *Paul* ſhewing the eſtate of all men by Nature, out of Chriſt, ſaith, *that we are all dead in*

Ioh 15.1.2
Rom.11.

Ephe.2.1, 2,3.
Iohn 5 6.
Iohn 8.35
Rom.3.13
Eph.4.18.

in treſpaſſes and ſinnes; *The children of wrath*; yea the very vaſſals of the Divell, and limbes of Sathan, heires of GODS vengeance and eternall damnation, *wee are without God in the world, ſtrangers from the common weale of Iſrael*, in a curſed and damnable eſtate. *Unleſſe a man bee borne anew, hee can never enter into the Kingdome of heaven.* Yea, the Divell is called the God of the world, becauſe men by Nature are his vaſſals and ſlaves; he reignes and rules in them. We are in the Divels clawes, and taken in his ſnares to doe his will. This is the common ſlavery of all, high, low, rich, poore, noble and ſimple. Let men boaſt never ſo much in outward reſpects, as ſometime the Iewes did, *wee are never bound to any*; yet untill the Sonne of righteouſneſſe, Chriſt Ieſus doe make them free, this is their captivity. We reade in what an intollerable bondage the people of Iſrael were in, in Ægypt under *Pharaoh*: But it can no way figure out unto us the miſera-

Ioh. 3. 3. 5
2 Cor. 4. 4
2 Tim. 2. 26.
Iohn. 8. 33

ble

ble ſlavery and bondage that every man is in under the Spirituall *Pharaoh*, Sathan; for here the ſoule, the will, the affection, and all are captived and held in his ſnares, *To doe his will.*

The uſe hereof may ſerve to humble us, and to cauſe the lofty to ſtrike ſaile, which joy ſo much in outward things, riches, honour, beauty, ſtrength, authority, &c. Alaſſe! what of all theſe, when in the meane time thou thy ſelfe art but a ſlave unto ſinne and Sathan, a dead and withered Tree, reſerved for the fire of GODS wrath? eternall death is thy ſureſt inheritance. If thou haſt thy right, what canſt thou expect but the fire of hell? it is Natures deſert, and that which nature doth ayme at: Why art thou then (O man) ſo ſecure, when thy ſinnes have caſt thee into ſuch a diſmall eſtate? Oh let us labour to come out of it, let us not ſuffer our eyes to ſleepe, nor our eye-lids to ſlumber, till wee have got the aſſurance that we are taken out *Vſe* 1.

out of the ſtate of Nature into the ſtate of Grace, and to be by faith ingrafted into this true ſtocke Chriſt Ieſus.

Uſe. 2. Secondly, this ſhewes that all thoſe that live and dye in the ſtate of Nature unregenerate, not borne anew, not ingrafted into IESVS CHRIST, muſt needs periſh and be damned for ever. The Apoſtle Ioh. 3. 3. 5 Eph. 2. 1, 2, 3. ſhewes that all men by nature be ſtarke dead in treſpaſſes and ſinnes, and that all by nature are the children of wrath, as well as others: high, low, rich, and poore; old, young, learned, and unlearned: This is that our Saviour ſaith, Luk. 13. 5 *Vnleſſe yee repent, ye ſhall all periſh.* And againe, Ioh. 12. 6. *If any man abide not in mee, hee is caſt off as a withered branch, and men gather them and caſt them into the fire, and they burne:* Oh! how ſhould this admoniſh all men to looke about them: It is wonderfull to ſee how men goe from day to day, ſecurely in their ſinnes, and neither thinke of heaven nor hell, but perſevere and

continue

continue in their ignorance, unbeleefe, and hardneſſe of heart; in ſwearing, contempt of the Word, prophaning the Sabbath, in lying, ſtealing, adultery, &c. *O conſider this yee that forget GOD!* Oh conſider the woefull and fearefull eſtate of all ſuch as live and dye out of Chriſt in the eſtate of nature, they muſt needs periſh, and for ever be damned: Oh thinke of this, and the Lord give thee underſtanding in all things, that every day thou riſeſt thou art in danger to looſe thy owne ſoule; and therefore lay this Doctrine to heart, and know that it is not good to dally in ſuch points, GOD will not be mocked: And therefore now begin to repent, and turne unto GOD while it is called to day: Deferre no longer, but repent, and ſeeke to be reconciled to GOD while it is called to day. Pſal. 50.

Now the ſecond part of this Doctrine is, that as all thoſe that be out of Chriſt, are miſerable & curſed, and if

if they live and dye in the estate of Nature, cannot be saved: So on the other side, all those that are regenerate, and borne anew, that be ingrafted into Iesus Christ by faith, and the Spirit of God, so as they be the true and lively members of Christ his mysticall body, they are blessed and happy. Now that these are blessed, it may appeare in that blessed prayer Christ made a little before his passion; He begs this at his Fathers hand, *That all the Elect might be one in Him, and Hee in them.* And this he begs often and earnest unto his Father for: which shewes, that it is a matter of endlesse moment and great importance. Now that such as be one with Christ, are truely blessed, let us consider a little what great and incomparable benefits wee receive by this our planting and ingrafting into Christ his Mysticall body.

First, hereby it comes to passe that every true beleever hath sweet union and communion with GOD the Father,

Father, Sonne, and Holy Ghost: so as God the Father loves him as his child, takes care of him, doth blesse him, and provides a kingdome for him: So God the Holy Ghost is his Comforter in all estates: So as he is now the Child of God, hath Iesus Christ to his elder Brother, and all the Angels in Heaven have charge over him.

Comforts arising of our ingrafting into Christ.

1.

Psal. 90.

Secondly, every true and lively member of Iesus Christ is reconciled to God, and justified in his sight, so as hee hath the pardon and remission of his sinnes in the blood of Iesus Christ bestowed upon him, against whose faith the gates of Hell shall never prevaile.

2.

Rom. 5. 1
Rom. 8. 1

Thirdly, every true and lively member of Iesus Christ, is partaker of all the merits of Christs sufferings and obedience, as if hee had done them in his owne person; CHRISTS merits be his merits, CHRISTS Death his Death: Christs Righteousnesse is his Righteousnesse; so as God will not call him

to account for his sinnes, or looke on him as hee is in himselfe; but wash his sinnes away in the blood of his Sonne, and behold him as hee is covered with CHRISTS owne Righteousnesse and true Obedience.

Benefits which arise from our ingrafting into IESUS CHRIST.

And hence we have three wonderfull benefits that wee are ingrafted into Iesus Christ. There be three things which make every man miserable in Gods sight.

Gal. 3. 10.

First, the guiltinesse of sin, whereby every sinner stands bound to undergoe and suffer the curse of God for his sinnes, and breach of his holy Law and Commandements.

Col. 2.

Secondly, the corruption and filthinesse of sinne, which makes a man more loathsome than a Toade or Serpent in Gods sight; so as this makes a man abhominable, and all he doth exceeding loathsome.

Thirdly, there is the everlasting curse of God due unto us for sinne, which a carnall and unregenerate man is in danger of every day and houre,

houre', and which ſhall one day as certainly be executed upon the wicked, as now they live.

Now in Ieſus Chriſt, by being united to him, and being members of his myſticall body, we have three wonderfull remedies againſt three fearefull miſeries.

Firſt, for the bond of obligation againſt us, hee hath taken it away, and nailed it to his Croſſe, and croſſ'ed and cancelled the ſame with his owne heart-blood. Col. 2:14.

Secondly, for the ſtinking filthineſſe and corruption of ſinne, Chriſt hath both perfectly obeyed the Law for us, and alſo covered us in his owne Righteouſneſſe, as *Iacob* in *Eſaus* garment. Rom. 8.1.

Thirdly, for the moſt juſt and intollerable puniſhment hee ſtood in our ſteed upon the Croſſe, and paid the full price and puniſhment for our ſinnes: for when Chriſt ſuffered in our ſtead, it was as much as if we had ſuffered. Eſay 3.5. Gal. 2.20 Rev. 1.6.

The fourth maine benefit which

every godly man hath, by being one with Christ his Sanctification, which is a wonderfull and supernaturall worke of Gods holy Spirit, whereby every godly man, that is a true and lively member of Iesus Christ, is freed both in mind, will, and affection from the bondage and slavery of sinne, and Sathan, and is by little and little enabled and strengthned by the Spirit of God, to will, desire, and approve that which is good and holy, and to walke in it.

And this Sanctification hath two parts, Mortification and Vivification: by the former sinne is every day more and more mortified, weakned, and consumed: By the latter, inherent righteousnesse is put into them, whereby they walke with God in newnesse of life.

Now both these parts of Sanctification are wrought after this manner. First, after the Christian man is united to Christ, planted into him as into a Stocke, and become a living member of his mysticall body, Christ Iesus

Ieſus then by his Spirit workes in him two bleſſed workes.

Firſt, the godly man ingrafted into Ieſus Chriſt, receives power and ſtrength from the death of Chriſt to dye to all ſinne; ſo as the power of Chriſts death and paſſion doth kill ſin, and mortifie their corruptions: *For as many as are baptiſed into Ieſus Chriſt, are baptiſed into the ſimilitude of his death. Rom.*6.4. So as the death of Chriſt is as a corraſive, to eate up and to conſume all rotten fleſh and corruptions of our hearts; it eats our ſinne, and frets it away by little and little, till it be utterly abolished by death, when our Sanctification ſhall be perfected.

Secondly, every godly man receiveth power and ſtrength from Chriſts Reſurrection, to riſe out of the grave of ſinne to newneſſe of life, to walke with God in holineſſe and righteouſneſſe. Even as we ſee all the parts of the body being joyned to the head, receive life & motion from it: Even ſo every Chriſtian, as ſo

many parts and Members of Christ Iesus the Head, receive from him spirituall life and motion, whereby they walke with God in new obedience and love.

Use 1. This Doctrine doth first of all condemne the doctrine of the adversary, That man hath free-will in himselfe: Wee see here, that this mysticall tree *man*, must bee *planted*, hee cannot plant himselfe. Indeed, man at his first Creation had free-will himselfe, but since his fall, that Blessing is now fallen away, and utterly lost in man. And the proofe of this point may appeare unto us, if wee will rest upon the testimony of God himselfe, who professeth thus of man, Gen. 8. 21 that *The imagination of mans heart is evill, from his youth up*: Now what good can be willed of him who is first evill? Secondly, whose heart is a fountaine of all evill? Thirdly, whose imaginations, as streames of that fountaine, are evill, and that not for a time, but ever, *from his youth up*? So that now, since the fall of

of man, the freedome of mans will to goodneſſe is ſo enthralled and eclypſed, as that of our ſelves we cannot plant our ſelves into grace, or into Chriſt: For wee are as *Trees*, not planting our ſelves, but muſt bee planted by God; *For hee ſhall be as a Tree planted.*

This magnifieth the free grace of God above mans free-will or merit; for whereas we doe aile to plant our ſelves, yet, as it appeareth by the Text, we are planted. It is the Lord that muſt worke in us both the will and the deed; he muſt turne himſelfe unto us, before wee can turne unto him. This is acknowledged by the Prophet *David* in that worthy prayer of his, when he ſaith, *Compaſſion & forgiveneſſe is in the Lord our God, albeit we have ſinned againſt him.* This is taught by the Apoſtle, when hee ſaith, that *Eternall life is the free gift of God.* Yea, our Saviour Jeſus Chriſt himſelfe doth confirme the truth of this, when he ſaith, *Every plant which my heavenly Father hath not planted,*

Vſe 2.

Lam. 5.21

Dan. 9.9.
Rom. 6.23
Epheſ. 2.8
Luk. 12.32

Mat. 15.13
Epheſ. 1.6
1 Pet. 2.10

shall be rooted up. Yea, it is worth our best observation, that the whole worke of mans salvation is called by the name of the worke of Grace, or of Mercy. And therefore on what part soever we cast our eyes, we shall see the free grace and mercy of God: begin wee at the foundation of all, *Gods eternall election*, and come from thence to the period of all, *mans glorification*, and still aske the question from what roote each springeth? The answer must be, From the free Grace and Mercy of God: It was the free Grace and Mercy of God, that he should elect us. It was the free grace and mercy of God, that hee should send Christ to redeeme us: It was the free Grace and Mercy of God, that he should call us, that he should justifie us, that he should sanctifie us; and what can it be but the free Grace and Mercy of God, that wee shall be admitted to an *Inheritance immortall & undefiled?* So that we see here in the whole work of mans redemption by Christ, there is no footing left for humane

1 Pet. 1. 4.

humane merite: For the free Grace and Mercy of God, and mans righteouſneſſe cannot poſſibly ſtand together, they will never admit any compoſition, and therefore we muſt conclude for the whole worke of mans Redemption, and ſay; *Not unto us Lord, not unto us, but unto thy name give the glory.*

Laſtly, ſeeing all men out of Chriſt be miſerable, and thoſe onely that be in Chriſt be bleſſed, let us labour while we live, to be aſſured of this, that we are regenerate, that we are the true and lively members of Ieſus Chriſt. All men ſay they hope to be ſaved, but thoſe that be planted and ingrafted into him, none but they that be regenerate and borne anew, none but ſuch as doe repent and beleeve in Chriſt Ieſus, bee the true lively members of his Myſticall Body. *Vſe 3.* Iohn. 3. 6. Rom. 1. 10. 1 Cor. 1. 21.

And to the end that wee be not deceived in ſo weighty a matter, but that we may aſſuredly know whether Chriſt dwels in our hearts by his Spirit,

Spirit, and we dwell in him by faith, ſo as we be true and lively members of his myſticall Body, let us try it by theſe two wayes: Firſt, by the power of Chriſts death. Secondly, by his reſurrection. If thou be a member of Chriſt, thou ſhalt find the power of Chriſts death daily crucifying the old man, and eating out the corruption of thy nature: For as we ſee in a mans body, when there is much dead fleſh in a wound, they lay corzie medicines to it, to eate it out: ſo the death of IESVS CHRIST applyed to our hearts by faith, frets and eates out as corzie, the corruption of Nature, our dead fleſh: So as Chriſt by his death maketh all his members dye unto ſinne, ſo as they cannot live in the bondage and ſlavery of ſinne.

Rom. 6. 1, 2, 3. Rom. 6. & 7. 8.

Now then, prove your ſelves, if you hope to be ſaved by CHRIST IESVS: But be not deceived, Chriſt dyed for none but ſuch as be united to him, his true and lively members: And none are his members but

but ſuch as finde and feele the power of his death, to mortifie, kill, and weaken the power of ſinne and Naturall corruption. Doe you then finde ſinne to dye in you? Doe you finde the ſtrength of your corruption to be abated, the heate of it to bee alayed? Doe you feele Chriſts death fretting it out; ſo as wee can ſay; I hate ſinne, I abhorre ſinne, it it is as bitter as Worme-wood unto me? doe you finde this change in your lives, that you doe leave your old ſinnes, labouring to get out of ignorance, to leave ſwearing, lying, ſtealing, drinking, whooring &c? then your caſe is good, it is an evident token that you are ingrafted into Ieſus Chriſt. But if on the contrary part, you finde that ſinne is as ſtrong now as ever it was, and that you are the ſame that you were ſeven yeares agoe, not dying to ſinne, and riſing to newneſſe of life: Oh deceive not your owne ſoules any longer, your caſe as yet is fearefull, you be not the lively members

members of Iesus Christ; but wilde Olives, wilde branches, good for nothing but fuell for the fire.

Which bringeth forth her fruit in due season.

The second property of this Tree. This Tree whereunto the godly man is compared is most like to be the Palme Tree. *Moler. in Psal. 1. Palma gaudet riguis totoq; animo bibere gaudet. Pl. lib. 13. 4 Ps. 9. 2. 12*

THIS is the second property of that Tree whereunto a godly man is compared: namely, as it is wel planted, and seated by the *Rivers side*, where it hath continuall juyce and nourishment, and it is well watred: Even so likewise it is fruitfull, and yeeldeth sweet and pleasant fruit to him that planted it, and that *in due season*: Even so the godly man being ingrafted into Iesus Christ, as by a Rivers side, and being a lively Member of his Mysticall Body, he bringeth forth much good and pleasant fruit, and that in *Due season*, when as it may best stand for the glory of God, and the good of man.

Here we see then who are the true

true and lively members of IESVS CHRIST, who is a true godly man, and who is planted as this good Tree in Ieſus Chriſt the true Vine: Namely, ſuch as be carefull, & endevour themſelves continually to bring forth the bleſſed fruit of a godly and Chriſtian life: *Every Tree is knowne by his fruit.* A Tree is not knowne by his rhinde or barke, nor branches, nor yet by his leaves; *But every Tree is knowne by his fruit, Matthew* the twelfth Chapter, and the foure and thirty verſe. A good Tree cannot but bring forth good fruit, and a bad Tree cannot but bring forth bad fruit: So every man is knowne by his fruit: Hee that is a godly man, and a true and lively member of Jeſus Chriſt, can not but bring forth good fruit, even the fruit of good workes, and a godly life: So a wicked man cannot but bring forth bad fruit, the workes of darkneſſe, of a wicked and ungodly life. Wee ſee if a graft or ſciene be ſet into a good ſtock, & take

Doct. 5. Members of Chriſt are ever fruitfull.

take aright, it will appeare by the yeelding of fruit. But if it doe not proſper, then it withers and dries, & is good for nothing but for fire. So if any man ſeeme to be a Chriſtian, and to be a member of Chriſt Ieſus, and yet bring not forth good fruit, ſurely his eſtate is fearefull, while he is unfruitfull; he muſt be pulled away as a withered branch, and to the fire he muſt goe. A true Chriſtian muſt not be like the Tree which Chriſt Ieſus curſed, which had leaves and no fruit, but he muſt be like to the *Tree planted by the rivers ſide, that will bring forth fruite in due ſeaſon.* Yea, that which is more, *they bring forth fruit in their age, Pſal.* 92. 14. whereas, evill men, as the Apoſtle S. *Paul* ſaith, 2. *Tim.* 3. 13. *wax worſe and worſe*, and fall away from God daily more & more: This was the ſum of the Doctrine of *Iohn Baptiſt* to his hearers, that they would *bring forth fruit worthy amendment of life. Math.* 3. 8. And the like is uſed by the Apoſtle, *Let your converſation be ſuch, as becommeth the Goſpell*

Mat. 21. 19

of

of Chriſt, Philip. 1.27. Againe, *follow holineſſe, without which no man ſhall ſee God, Heb.* 12. 14. *Herein* (ſaith our Saviour Chriſt in the Goſpell of Saint *Iohn. ch.* 15.8.) *is my Father glorified, that yee beare much fruit, and become my Diſciples.* And we know how Almighty God did pleade this cauſe with the people of *Iſrael*, even in their *unfruitfulneſſe*, notwithſtanding his great coſt and paines about them. This is the hope of the Husbandman, that after his coſt and paines he ſhall in the end reape ſome fruit, as a recompence of his labours: and ſhall we not thinke that God will require the ſame at our hands, we being the *Vineyard of the Lord of Hoaſts?* For every Chriſtian that liveth in the Church, is a Tree in Gods Orchard, he hath his roome and ſtanding; The Lord watereth them with the dew of Heaven, the Miniſtery of his Word and Goſpell, and the uſe of his Sacraments. Now the Lord lookes that wee ſhould yeeld him fruite; otherwiſe you know what be-

Math. 22.

came

came of the Fig-tree that had goodly leaves, but no fruit: it was sentenced with this curse, *Never fruit grow on thee more.* It will not goe for payment with Almighty GOD, that we have bin baptised into Christs Nature; that we have a being here in the Church of God, and are taken for good Trees before men: No, it is our bringing forth of much fruite, that must assure us that wee are the members of Christ, and ingrafted into him.

Object. What be the fruites that a godly man must bring forth?

Answ. They bee the fruites of good workes, they be the fruites of a godly life, in a word, they be the blessed fruites of Faith, the fruites of Repentance, and the fruites of new Obedience.

Fruit of a Christian three fold.

1. Of Faith. First, every true and lively member of Iesus Christ, that is, every godly man or woman that is regenerate and borne anew, and so a sound Christian, must labour to bring forth the fruite of Faith. Now faith is nothing

thing elſe but that grace of God in a mans heart, whereby he beleeves the promiſe of ſalvation, and the promiſes of the Goſpell, and applies them to his owne ſoule, and therefore St. *Iames* ſaith; *Shew me thy faith by thy workes*: Doſt thou delight in the Law of God, and love his Word? Doſt thou delight in his worſhip, and calling on his name? Doſt thou finde thy faith to *Purifie thy heart?* this is ſome part of that fruit which God requireth of thee: This fruit *Peter* brought forth; *Thou art Chriſt the Son of the living God*, *Math*, 16. 16. This was the fruit that the Diſciple *Iohn* brought forth: *Wee beleeve and know, that thou art Chriſt, the ſon of the living God.* And indeed, this is the firſt ſtone that is to bee laid in the building up of a Chriſtian, and therefore very fitly called a Foundation: And the *Coloſſians* are ſaid to bee *Rooted*, and *Built*, and *Stabliſhed in the faith*, *Col.* 2. 27. And indeede this is that pure foundation that ſhall beare up the whole frame of our

Iames 2.

Acts 15. 9

Ioh. 6, 69.

ſoules againſt all winds and weathers. It is the firſt worke of change in the heart, and the firſt difference betwixt man and man, when GOD *by faith purifieth the heart*: It will
Acts 15.9 ſuffer no uncleane thoughts, unlawfull luſts, or wandring motions to
Note. harbour there, guideth the affections, love, hatred, ſorrow, &c. Such a man loves nothing more than GOD, hates nothing more than ſinne, rejoyceth in nothing more than in doing the will of God, and ſorrows for nothing more than that he ſhould offend ſo good and gracious a GOD. Againe, it is the foundation of all our obedience; *For*
Heb. 11.6 *without Faith it is impoſſible to pleaſe God*; and without it we can neither pray, heare, or performe any duty that ſhall bee acceptable with God.

2. Of repentance. The ſecond is the fruit of *Repentance*, whereby a man is humbled for his ſinnes paſt, and is affraid of ſinne in time to come. This fruit of Repentance is of abſolute neceſſity to

to salvation, according to that of our Saviour, *Except yee repent, yee shall all perish, Luke* 13.5. And onely godly sorrow must worke this true repentance in a man: *Godly sorrow causeth repentance in a man to salvation*: And therefore in the Scriptures are recorded the mournings of the godly in the dayes of their humiliation. *Davids fainting*, Ps. 6. 6. *Ezechias chattering like a Crane*: Esay 38. 14. Iob *abhorring himselfe in dust & ashes*, Peter *weeping bitterly*, Math. 26. 75. Mary Magdalen *washing Christs feete with her teares*, Luk. 7. 38. And *Paul* crying out, *O wretched man that I am!* *Rom.* 7.24. Wee must mourne with these here, if we would rejoyce with them hereafter: And surely if there were neither Heaven nor Hell, neither reward nor punishment, yet the godly would sorrow for sinne, for offending their good and gracious God and loving Father. Besides this sorrow in a godly man for his sinnes past, he is exceeding affraid of sin in time to come, as *David* who

2 Cor. 7.10

Psal. 126. 5.

who prayed unto God ſo earneſtly, that he would *Stabliſh him with his free Spirit, Pſal.* fifty one, & the tenth verſe: That ſeeing hee had ſuch woefull experience of his owne weakeneſſe, he prayes unto the Lord that hee would give him his preventing grace, that he might never fall into the like ſin againe. So the godly Iſraelites in *Ezra* his time, *Ezr.* 9. 10. 3. When they had with griefe of heart bewailed their ſinnes unto God, they reſolved to make a *Covenant with God*, and ſolemnely to binde themſelves to put away their ſtrange Wives, whereby they had ſo much diſhonoured him. And ſo it is with all the faithfull, even as a good child, having by his untowardneſſe vexed his Father, is carefull afterwards to pleaſe him againe by all meanes poſſible. Well then, doſt thou finde theſe fruites of true repentance in thee? art thou grieved, and even pained at the heart for thy wicked life, for thy ignorance, unbeleefe, hardneſſe of heart, thy neglect

lect of prayer, and calling on Gods Name? Art thou grieved for want of reverence in Gods worſhip? for thy abuſing God, Namely, by ſwearing, curſing, and banning? for contempt of his Word and Sacraments? for Prophaning of his Sabbaths, careleſſe governing of thy family? for thy malice, unbeleefe, uncleane, proud, and covetous Thoughts, drunkenneſſe, uncleanneſſe, and the like? Againe, doſt thou find in thee an earneſt deſire to walke with GOD, in obedience to all his Commandements, to live in no knowne ſinne, but in all things to pleaſe God, to the utmoſt of thy power? Theſe be the fruites of righteouſneſſe, whereby wee are knowne to bee of God.

The third is the fruit of *New Obedience*, or of a godly life, both in Obedience of Gods Lawes, in the firſt and ſecond Table: Chriſt makes this the eare-marke of his Sheepe, *To heare his voice, and follow him. Ioh.* 10. And wee are willed by the Au- 3.

ther of the Epistle unto the *Hebrews*, to *Cast away every thing that presseth downe, and the sinne that hangeth so fast on, and to runne with patience to the race that is set before us.* This was
Ps 119.32 godly *Davids* resolution, *I will runne the way of thy Commandements*: and *David* describing the true worship
Psa. 88.4. of God saith, *They go on from strength to strength, serving God in truth of heart, without hypocrisie*: and it is said here, that the fruite of a godly man *doth never fade.* And howsoever the worke of mortification is never perfected in this life, but that the remnants and reliques of sinne will still remaine, even in the godly themselves, yet they ever sinne with griefe of heart; and CHRISTS death doth set such a worke against all sinne, that the regenerate man can truely say, *It is not I, but sin that dwelleth in me*: So then, if thou desirest to please God in all his Commandements, at all times, and in all places, and to doe all duties of love unto men required in the Commandements

dements of the ſecond Table, ſhewing thy fruits in doing of good to the poore diſtreſſed members of Ieſus Chriſt, feeding, cloathing, and comforting them in their need: In thy generall calling to bring forth the fruit of godlineſſe, to be much and often ecercíſed in prayer, hearing, reading, meditating, &c. As alſo in thy particular calling to doe thy duty with a true faith, and a good conſcience, without fraud, guile, deceite, &c. Theſe bee the fruits that are required in all thoſe that are the members of Ieſus Chriſt, and ingrafted into his myſticall body.

This Doctrine doth flatly condemne all ſuch, as unfruitfull and barren Trees, as bring forth no fruite of a godly, righteous, and religious life, ſuch as live in continuall ignorance, blindneſſe, hardneſſe of heart, in contempt of the Word, prophanation of the Sabbath: our civill honeſt men which are ſo much admired, if they bee not *Vſe* 1.

good Christians, who should? And if they bee not saved, I know not who should goe to Heaven: Well, every good Tree brings forth good fruite: Where bee your good
Mat.7.17. fruites? No fruits of faith, no fruits of repentance, nor new obedience; but instead thereof, the fruites of infidelity, and hardnesse of heart, and disobedience: Alas! that poore soules should goe thus blinde-folde to Hell! to thinke that such should be saved; what then should become of Hell? as though a man might bee a true Member of Jesus Christ, and ingrafted into his Mysticall Body, and yet bee barren of good fruite; No, no, it cannot be: For there is such a lively power in this stocke of Life, Christ Iesus, That they who are once ingrafted into him, bring forth fruite incontinent: As we may see
Luke.9. in the Thiefe upon the Crosse, what fruite he bare in an instant of time: first confession of his owne sinnes: secondly, proving the sinnes of his companion: Thirdly, cleering Christ

to

to be innocent: Laſtly, praying that Chriſt would remember him when he came into his Kingdome: And this we may ſee in *Zacheus*, *Lydia*, *&c.* Who were no ſooner converted, but brought forth fruit incontinently: And yet we ſee how many dry, fruitleſſe, and barren Trees deceive the world, as the Figge-tree Chriſt: Oh! he is a very honeſt man, keepes a good houſe, doth no body harme, a very kind and Civill honeſt man, &c. Well, is this all? This will not ſerve to prove him a good Chriſtian: *For now is the Axe put to the rrote of the Tree, every tree that brings not forth good fruite, is hewen downe and caſt into the fire.* Wee know what became of the fig-tree, that had goodly leaves and faire ſhewes, was it not accurſed? And the Tree that the Husband-man digged, and pruned, and watered; was it not in the end hewen downe, and reſerved for no other uſe but fewell for the fire? and this will bee the end of many of our civill honeſt men,

Mat. 22. Acts. 16.

Mat. 3. 10.

Ioh. 15. 6 Eſay. 5.

men, (ſo called) whatſoever they thinke of themſelves, or others conceive of them.

Oh then, how fearefull a thing is it to be Trees bringing forth leaves and no fruit, it is the condition of all hypocrites: For they ſhall find at laſt, what it is to be as a barren Tree in the Lords Vine-yard; for that ſhall be taken away from them which they ſeeme to have: as proud *Iezabell* and her painted face ſhall both of them periſh together: On the one ſide, the Elect of God that bring forth fruite as well as leaves, they ſhall be both preſerved together, and grow in grace and knowledge here in this life, and at the laſt, when theſe dayes of ſinne ſhall have an end, they themſelves ſhall be gathered into the place of reſt, the Syon of the Lord, and their workes ſhal follow them, *Rev.*14.13 And howſoever workes juſtifie not a man, being the beſt of them weake, and imperfect here, yet by our workes, as the evidence of our vertues,

tues, wee ſhall bee judged at the laſt day.

This then doth plainely ſhew, that their eſtate is ten times worſe and more fearefull, that bring forth nothing but curſed and bitter fruites of ſin & wilfull diſobedience. A Farmer or husband-man will not ſuffer a tree to grow in his Orchard, if it either bring no fruit, or elſe bitter, ſower, or unſavory fruit, ſo bad as none can eate them, for there is no uſe of them; but will hew it downe, & caſt it into the fire. Oh! then *Conſider this yee that forget God:* yee that live in continuall practice of ſin and iniquity, you that bring forth no other fruit, but horrible oathes, blaſphemy, drunkenneſſe, whooredome, &c. that by the Axe of God Almighties vengeance, yee ſhall be hewen downe, and to the fire yee muſt goe. If trees as be barren, and bring forth no fruit, ſhall be deſtroyed and caſt into the fire; how much more ſuch miſerable and ſinfull wretches, whoſe life is nothing elſe but a heaping of iniquity unto iniquity, *Vſe 2.* Mat. 3. 10. and 25. 41

ty, & all prophaneneſſe againſt God and man? If the rich man were damned that did not give of his bread to poore *Lazarus*; good Lord what ſhall become of thoſe that take away, and (as it were) grind the face of the poore? In a word, if he not being fruitfull in good workes ſhall bee puniſhed ſo ſharply and ſeverely, what ſhall then become of thoſe that even abound in all manner of moſt abhominable ſinne and iniquity? *Oh! conſider this yee that forget God, leaſt I teare you in peices, and there be none to deliver you.*

Uſe 3. Let this admoniſh every man to try himſelfe, to looke unto his owne ſoule. Thou art a Tree in Gods Orchard, the Lord he husbands thee, doth beſtow coſt on thee, to water and dreſſe thee by his Word and Sacraments, mercies and judgments. Well, he comes to ſeeke fruit of thee, it may bee hee hath come three, foure, ſeven, or ten yeares together, and ſtill thou haſt no fruite, but remaineſt ſtill a barren Tree.

Well,

Well, the Lord will not alwayes ſtay and waite for fruite at thy hands, *Luke* the foureteene Chapter and ninth verſe: But will ſay to the Vine-dreſſer, *Cut me this fruitleſſe and barren Tree downe, why doth it cover the ground and keepe it barren?* as it is in the 5. Chap. of *Eſay. The ground that receiveth the raine that comes often upon it, and brings forth fruit meet for him that dreſſes it, receives a bleſſing. But that that brings forth thornes & Bryars, is ſentenced with a curſe, whoſe end is to be burned, Heb.* the ſixt chapter, and the ſeventh and eight verſes. If yee have not yet begunne, begin now to bring forth fruit, I meane the fruits of *Faith*, the fruits of *Repentance*, and the fruites of *Obedience*, of a godly life & converſation: If yee have begunne already, oh labour then to doe it more, bring forth more, & more better fruit, to abound in good workes: Such trees as theſe are, ſhall be ſpared, and not deſtroyed: *Deuteronomy* the twentieth chapter and the nineteenth verſe: But

ſuch

ſuch trees as bring forth no fruite, *Hew them downe, why cumber they the ground?*

In due ſeaſon.

The time deſcribed when a godly man doth bring forth fruit.

THAT is, in time convenient, when it may moſt ſerve for Gods glory, & the good of our neighbour. So that heere wee have a further condition of this TREE, ſet out by the circumſtance of the time: *That it bringeth forth fruit in due ſeaſon*: And we know it is a commendable thing in our grounds, and ſo in our Trees, that they bring us out their fruit in their due ſeaſon. If our Corne ſhould not bee ripe till the Summer were over, or our Trees beginne to bud in the Spring, before ſummer come, men would looke to reape but ſmall ſtore of fruites: Well, as this is commended in our ground, and in our Trees: So is it no leſſe commendable in our ſoules, and a true note of a godly man, and

and a bleſſed proceeding from his ingrafting into Jeſus Chriſt, that he likewiſe bring forth fruite *in due ſeaſon.*

In this obſerve the godly care, and the heavenly wiſdome of a godly man, and one that is the child of God: that he waites and watches his time, and then readily takes the occaſion to doe good. Every thing hath his time and ſeaſon: *Seeke the Lord while he may be found, and call upon him while he is neere, Eſay* 55.6,7. Out of which words wee gather, that as there is a time when the Lord will bee found of them that ſeeke him, (which time is a godly mans *Seaſon*, for now doth hee ſeeke the Lord) ſo there is a time when the Lord will not be found, and that a bleſſing cannot be obtained at his hands, though a man ſeeke it with teares, as *Eſau* did, for ſo ſaith the Lord: *Becauſe I have cryed and called unto you, and yee would not heare: Therefore the time ſhall come, that yee ſhall cry and call unto me, and*

Doct. 6. True note of a godly man, to waite all opportunities to doe good.

I will not anſwere, Proverbs 1.24.28. Againe, *Exhort yee one another daily, while it is called to day*, *Heb.*3.13. For our Hearing, for our Reading, Praying, Singing, and Meditating, &c. There are times for each of theſe, which the godly man doth in no wiſe omit. And of this there is great reaſon: for ſhall wee not bee carefull of the performance of our duties herein, as we are in our owne affaires? in our plowing and ſowing, our reaping and gathering in, our putting off of our Cattell, and tilling our ground: Men know their times, and take their opportunities, even then when it ſhall ſtand with their beſt advantage: Oh that we could be as wiſe for our ſoules, to purchaſe the true treaſure which will make us rich unto ſalvation, as wee are for theſe temporall things, which doe laſt but for a time! Surely it is the care of a godly man: As the Mariner watches for the winde, and when it comes, hoyſes up ſayle: as the Captaine, and Souldier in the field

Eſay. 1.
Gen. 43.

field waite their time: yea, and as the Birds, Swan, and Crane, the Beaſts, Swallow, and Piſmire, waite their times, and then take the occaſion and ſeaſon offered; ſo the childe of God doth in his heavenly wiſedome waite the time, and take the occaſion to doe good. As *Ioſeph* in the ſeaven yeares of plenty, provided for the ſeven yeares of dearth; So the godly man bringeth forth fruit in *due ſeaſon*, that is, in time convenient. As when the Lord cals man to repent, he repents; when occaſion is to pray, he will pray; when the ſeaſon is to heare, he will heare; when to reprove, he will reprove; when to give to the poore, he hath his hand ready: ſo as when occaſion is offered he takes it; Yea, he waites and watches for it, as *Lot* did, to entertaine ſtrangers at his Tent doore, *Gen.* 17. and as that poore man in the Goſpell, who lay at the poole of *Bethesda*, waiting for the moving of the water, *Iohn* 5.

This reproves the folly and careleſneſſe *Vſe* 1.

leſneſſe of moſt men, who neither waite the time, nor yet take the occaſion offered: The Lord cals men to prayer, to call on his Name, they make light of it: The Lord cals men to heare his Word, men contemne it: The Lord offers occaſion to reprove ſinne, they will not open their mouthes to reprove the ſwearer, blaſphemer, curſed ſpeaker, &c. The Lord offers occaſion to releeve the poore, they ſhut up the bowels of mercy againſt them. In the matters of the world, Oh! men are wiſe to take their time, the Merchant, the Mariner, the Husband-man, &c. But in the matters of God, which concerne the ſalvation of our ſoules, we are like that ſicke man, that let every man ſtep in before him. Well, if we belong unto God, it will grieve us at the heart, that we have not done our duty, that wee have omitted our occaſions of doing good: whether to heare, reade, pray, reprove, or to give unto the poore: Well, let *us now ſeeke the Lord while hee*

he may be found: Let us not with the ſlothfull ſervant, deferre till our Maſters comming. How many bee there that ſay, that they will now live at eaſe, in joy, and will take their pleaſure, & follow their ſports, and when they be old, then they will repent, and ſerve God, & give themſelves to prayer? but let none thinke if they doe ſpend the flower of their youth in luſts and pleaſures, in the ſervice of ſinne, and Sathan, that God will accept of their rotten old age: no, the Divell ſhall have the dregs as well as the wine. Eccl.12.1

Hence we obſerve in the ſecond place, that Gods Children are never voide of the fruites of faith, but have them in them continually, to their endleſſe comfort: other Trees oftentimes fall to degenerate, and to grow out of kind, and if they doe hold out a long time, yet age at the laſt makes them to decay, and to dye, albeit you digge and dung, and water them never ſo much, it cannot keepe them from waſting, and withering: *Vſe* 3.

ring: but it is not ſo with godly men, which are planted by the *Rivers of water*, in Gods Church; for even in their old age they bring forth abundance and ſtore of fruit, albeit they be never ſo old, yet whenſoever the ſeaſon requires ſome fruite of a godly man, he is ever ready to performe the ſame, being that he is continually watred, by the working of his Spirit: And this is confirmed by that of our Saviour Chriſt, *I am the true Vine, and my Father is the husbandman, every branch that beareth no fruit in me, he taketh away, and every branch that beareth fruit, hee purgeth it, that it may bring forth more fruite:* So that being once *Planted* by theſe *Rivers of waters*, we ſhall then incontinently bring forth fruite.

Io. 15. 1. 2

His leafe ſhall not fade.

The third property of this tree whereunto the godly man is compared.

THIS is the third poynt of the deſcription of this Tree, to the which a godly man is compared; namely, by the flouriſhing eſtate of it,

it, *That her leaves doe not fall*: They wither not, nor dry not, but alwayes flouriſh, and are greene: Of this ſort is the Olive Tree, the Bay Tree, the Laurell Tree, and the Box Tree, they are alwaies greene and flouriſhing; the heate of the Summer, nor the cold of the Winter doth not parch or wither them, but they keepe their vigour, and colour at all ſeaſons. Now this doth ſignifie unto us the conſtancy, and the perſeverance of the godly: For as the Tree planted thus by the freſh ſpringing waters, doth alwaies flouriſh, and is ever greene, neither is it nipped either with the heate of Summer, or cold of Winter: So the godly man that is truely regenerate, he is conſtant, and doth perſevere even unto the end. Pſ. 92. 12.

Hence we learne, that it is not enough for a man or woman to begin well, or to take ſome liking of Religion, to have ſome good motions, as to reverence good Miniſters, to deſire to heare them, to joyne with the people of God in prayer, to bring *Doct.* 7 Perſeverance required in each child of God.

forth some good fruit in outward reformation of life, &c. unlesse he persevere, persist, and goe on unto the end. *He that endures to the end shall be saved*: And, *Be thou faithfull unto*
Mar.24.12 *death, and I will give thee a Crowne of*
Rev 2..10 *life. If a righteous man leave his righ-*
Ez.18.24. *teousnesse, &c. He that puts his hand to*
Luk.9.62. *the Lords Plough, and looketh backe, is*
not worthy of the Kingdome of Heaven.
2 Pet. 2.21 Againe, *It had beene better for them*
that they had not knowne the waies of
godlinesse, than afterwards to fal away:
And therefore in the Scriptures, such as have had some beginnings, and after fallen away, are noted to have beene exceeding wicked men: As
Mat.27. we see in *Judas*, first a Preacher and an Apostle, a man well esteemed, that had excellent gifts, to preach, pray, and cast out divels, afterwards
Mar.6.20 an hypocrite, a theefe, a traytor, a reprobate: *Herod* had many things in him at first, reverenced *John Baptist*, heard him gladly, did many
2 Tim.4. 10. things at his request, yet afterwards a bloudy persecutor. *Demas* once a sound

ſound profeſſor as it ſeemed, and one that was deare unto *Paul*: but afterwards left his profeſſion, and fell in love with the world, like the Church of *Epheſus*, loſt their firſt love, and grew worſe, and worſe: So that let all men know, that though they have many excellent gifts and graces of Gods Spirit, Knowledge, Faith, Repentance, zeale, Patience; yet all is nothing worth, unleſſe they hold out in faith, repentance, and obedience, and maintaine faith and a good conſcience even unto the end. If a Souldier ſhould be cunning and skilfull, knowing how to fight and handle his weapon well, and yet ſhould turne his backe, and play the coward, hee is but a cowardly ſouldier, and not worthy of the Crowne: And therefore it is a ſpeciall duty required of every Chriſtian to continue ſtedfaſt; *Be thou faithfull unto the end, and I will give the a Crowne of life.* Rev. 2. 4. Colo. 2. 6. Rev. 2. 26.

Hence wee ſee that it is a dangerous thing to revolte, & goe backwards in matters of Religion, to loſe *Vſe* 1.

our firſt love : It is a fearefull ſigne of a Reprobate and Caſt-away, when men ſlacke hand, and ſlip necke out of collar, grow careleſſe in the ſervice and worſhip of God : for a man to grow there is ſome hope, though he doe but creepe on in Religion : but for a man to goe backeward, or to ſtand at a ſtay, is dangerous: For it is certaine, not to goe forward in Gods matters, is to goe backeward ; not to increaſe, is to decreaſe ; not to grow better, is to waxe worſe. It is a hard matter to make a good beginning, we are not eaſily brought to ſet foote forward in the waies of godlineſſe, but then to trippe while we are in our journey, and to waxe weary of well doing; this is a fearefull ſinne. Well then, lay this doctrine to heart, examine your ſelves, ſee how yee grow, whether as good trees in Gods Orchard, being ſo watered with the rivers of water of the Sanctuary, and fed in the greene paſtures. If a childe goe to Schoole, and doe not increaſe in knowledge, learning,

Ezech. 47

learning, and education, all money and paines is ill beſtowed. If a Tree be planted, and doe grow worſe and worſe, it is time to cut it downe. Well, we be Trees in Gods Orchard, the Lord hath planted us by the *Rivers of waters*, when a great number about us be in a barren ſoyle, and have no meanes: and for us not to grow, but rather to decay, it were the next way to provoke God to bring his Axe, and to hew us downe: And therefore prove how you hold your owne, how you grow in knowledge, faith, repentance, and obedience; And above all things, take heede that you decay not in Grace, goe not back-ward, loſe not your firſt love. I feare me it may be ſaid of us, as Chriſt ſaid ſometime to the Church of *Sardy*, *Thou haſt a name that thou liveſt, take heede thou be not dead*, *Revel.* Chap. 3. verſe 1. Repent therefore and amend, that the things in thee ready to dye may bee recovered.

Here is a notable meanes to try hypo- *Uſe 2.*

hypocrites from good Chriſtians, he that is ſound-hearted, & truely humbled, and regenerate, will perſevere, and grow in grace, hold out to the end, ſo as their workes ſhall be more at laſt than at firſt: yea, the godly man is like the tall Cedar, the more it is ſhaken with ſtormes and tempeſts, it takes the deeper roote, and growes the faſter; like the Camomile, the more it is troden on, the more it growes: or like ſome precious ſtone, never ſhine brighter than in the darkeſt night; or like perfume, never ſo ſweet as when it is rubbed, and chafed: or gold, never brighter than when it is fined in the fire. The Word of God is plaine for this, *Abraham* in all his journies and travels, though he met with many and dangerous enemies, yet hee was moſt conſtant in his faith. *David* in all his troubles, yet ſtill was religious. The children in the fire, moſt glorious Conquerours. *Daniel* in the Denne, a bleſſed man. *Iob* in his greateſt extremity, a patient man,

man, *Paul*, *Peter*, and the reſt of the Apoſtles never ſhewed themſelves more worthy men than in great trials, and ſtormes of perſecutions: So that you ſee a godly man is well compared to a ſtrong Oake, or Cedar, or rather a Palme Tree, that never loſeth his leaves, fruit, and greeneneſſe, no not in the bitter ſtormes and blaſts of Winter. So the godly man doth not ſhrinke in the wetting, like to a piece of Sale-cloath, but doth perſevere, and is conſtant even unto the end, *His workes are more at laſt than at firſt.*

But come to an Hypocrite, a counterfeit Chriſtian, a falſe profeſſor of the Goſpell, you ſhall ſee they be like painted Sepulchers, faire without, but foule within; like to empty veſſels, which make a great noyſe, and have no liquor in them; like a peice of Sale-cloath, which being drawne out, and ſet on the Tainters, will quickly ſhrinke in the wetting: They be like to falſe friends, that will hang on like burres while there

there is ſome gaine to be gotten; but they will faile a man when hee hath moſt need of them: So long as it is faire weather, and there is no danger in profeſſing the Goſpell, they will ſeeme forward, & very zealous, as though they were the onely men in the world; but if there come any matter of danger, if the Sunne grow hot, or if ſtormes or tempeſts doe ariſe, that is, troubles and perſecutions for Religion ſake, and the Goſpell ſake, they will then hide their heads, and profeſſe no longer. All the goodly leaves and ſhewes they made will wither, and come to nothing; then they will appeare to their kind. Such our Saviour Chriſt likeneth unto Corne in the ſtony ground, which makes a faire ſhew for a time, but when the Sunne ariſes, it withers away: Even ſo theſe kind of Profeſſors, if any tryall, or trouble doe come for the Goſpels ſake, or that for their profeſſion they ſhould loſe the favour of ſome great man, Oh! then they thinke it the ſafeſt way to ſleepe

Luke. 8.

ſleepe in a whole skinne; then they wither away, and then they ſhew they did profeſſe the Goſpell not in truth and ſincerity, for love of the Goſpell, but for ſome other reſpect; namely, for ſome hope of gaine, or honour, and favour of men, or for praiſe of the world.

Let this admoniſh us all, as we doe love our owne ſoules, to labour for conſtancy, and perſeverance, that we may hold out unto the end, that our workes may be more at laſt than at firſt; that we caſt our account before-hand, what it wil coſt us to be Religious indeede, that wee be ſure to digge ſo deepe, that we lay the Foundation of our Faith upon the Rocke Chriſt: and for want of this godly care and circumſpection afore-hand, many have at the firſt given their names to Chriſt, who afterwards, when they were to take up the Croſſe of Chriſt, have gone out, and turned their backes upon CHRIST. *Saul* began well, but afterwards hee waxed worſe, & in

Vſe 3.
Mat.24.13
Rev.2.10.
Luk24.26
Mat.7.26.
2 Chron.
24.17.

in the end became an open persecutor. *Ioash* behaved himselfe uprightly all the dayes of *Ieojadath*, and repaired the house of the LORD, but after his death hee fell to Idolatry. What did it profit *Lots* Wife to goe out of *Sodome*, insomuch as afterwards shee looked backe, and was turned into a Pillar of Salt? So then wee see here that it is not enough to purpose well; it is not enough to begin well, neither is it enough to proceede well, it is required of us to persevere well, and to continue in a constant and setled course, even unto the end of our dayes.

Doct. 8. By our union with Christ we are made sure of perseverance.

Last of all, that it is said here, that the *Leaves*, that is to say, the faith of a Christian, *shall never fall*: Hence I gather, that no elect childe of God, that is truely regenerate & borne anew, and a lively member of Christs Mysticall body, can perish, and finally fall away. *For whom God predestinateth, him he calleth; whom he calleth, he justifieth; whom he justifieth, he glorifieth. Rom.* 8.30. *The gift and calling*

calling of God, is without repentance. My ſheep heare my voyce, & follow me: And I give unto them eternall life, & they ſhall never periſh, neither ſhall any man take them out of my hand. Ioh. 10. 27,28,29. And the reaſon is, *We beare not the roote, but the roote beareth us.* Our ſalvation doth not depend upon our ſelves, for then indeed we were in danger to fal away every moment of an houre: but it dependeth upon him, becauſe wee are in him, and through him we grow and increaſe: yea, the older wee be in Chriſt, the more doe we faſten our roote, and flouriſh. They which are planted in the Courts of the Lord, ſhall flouriſh in their old age, and bring forth much fruit.

And whereas other branches are many times pulled from their ſtock, either by the violence of the winde, by the hands of men, or at the leaſt conſumed by length of time: It ſhall not be ſo with them that are in Chriſt: for they are kept by him, as the roote bearing branches. Becauſe

I am not altered nor changed, therefore you are not conſumed, Oh yee ſonnes of *Iacob*! and therefore right, happy is the ſtate of that man, who is in Chriſt Ieſus: *For neither life, nor death, things preſent, nor things to come, ſhall ſeparate him from the love of God. Rom.* 8.38.

Arguments to prove a chriſtians perſeverance.

And this comfort is confirmed to us by moſt ſure Arguments. The firſt is taken from the Nature of Almighty God: *He is faithfull which hath promiſed.* And *I am perſwaded* (ſaith the Apoſtle,) *that he who hath begun this good worke, will performe it untill the day of Chriſt.* Phil. 1. 6.

The ſecond is taken from the nature of that life which Chriſt communicateth to his members, *We know that Chriſt being raiſed from the dead, dyed no more.* Rom. 6. 5. This life of Chriſt is communicated to us, ſo that it is not we that live now, but Chriſt that liveth in us.

The third is taken from the nature of that ſeed whereof we are begotten: *Wee are borne anew, not of mortall* 1 Pet. 1. 23.

mortall ſeed, but immortall: Now as the ſeed is, ſo is the life that comes by that ſeede, our life therefore muſt needs be immortall.

This confuteth the deteſtable doctrine of the Papiſts, who hold and teach, that a man elected, called, iuſtified, and ſanctified, may for ever fall away and be damned: That hee which to day is the deare childe of God, to morrow may become the childe of the Divell; to day a member of Chriſt, to morrow a limbe of the Divell: to day an heire of Salvation, to morrow a childe of damnation. Now what Doctrine can be more divelliſh and uncomfortable? This is nothing elſe but to ſet up a Gibbet to torment the poore ſoules of Gods children, to overthrow the nature of Faith, to make God feebly and weake, or fooliſh and unwiſe, which is manifeſt blaſphemy: but we ſee here, the Word of God tells us this cannot be: *For what ſhall ſeparate us from the love of God in Chriſt Ieſus? nothing.*

Vſe 1.

2 Pet. 1. 10
Pſal. 15. 4
Rom. 8. 1.

Vse 2.

This may serve to reprove another sort of men, who are ready to abuse this doctrine. Tush, saith the carnall and loose Christian, it skills not then how a man lives, whether well or ill, he that is elected, and is a Member of CHRIST shall be saved, and he that is rejected shall be damned, though he live never so well: therefore they take liberty to sinne, and make conscience of no sinne whatsoever. But they must know, that God decrees a man as well to the meanes, as to the end: And it is impossible a man should be Elected and called, but hee must live well; so he that is not Elected and called, cannot live well: And it is all one as if a man should never eate or drinke, and yet hope to live and like well: or lying in the fire or water, and using no meanes to come out, should not perish. But we must know that the end and the meanes must goe together: And for a man to neglect, or reject the meanes, it is in vaine for him to hope to bee saved:

ſaved: For if thou belong to God, thou ſhalt in time bee called and Sanctified: And where this worke is not as already wrought, that man is as yet in the ſtate of damnation, both of ſoule and body.

Heere is matter of endleſſe comfort to every true childe of God, that truely repents, and beleeves in Ieſus Chriſt, that howſoever through the mallice of Sathan, and the temptation of the Divell, the allurements of the world & the corruption of our fleſh, we may grievouſly ſinne and fall; yet *There is no condemnation to them that are in Chriſt. Rom.* 8. 1. *The gates*, that is, all the powers of Hell, *ſhall not prevaile againe us*, *Math.* 16. If ever thou foundſt the ſound worke of grace in thee, foundeſt Ieſus Chriſt to dwel in thy heart by faith, ſo that thou hateſt all ſinne, & deſireſt in all things to pleaſe God, though Sathan rage and ſtorme, and all the gates of hell riſe up againſt thee, yet thou maiſt come on thy ſelfe in the Lord, and ſay with *Paul*, *Vſe* 3.

There is no condemnation to me that am in Chriſt, which walke not after the fleſh, but after the Spirit: Thou maiſt tryumph with *Paul*, and ſay, *Who ſhall lay any thing to the charge of Gods choſen?* And, *If God be with us, who can be againſt us?* And againe, *I am perſwaded, nothing can ſever me from the love of God in Chriſt Ieſus:* No not ſinne, nor death it ſelfe. Oh happy then, and bleſſed is the eſtate of that man who is in CHRIST! *Neither life nor death, things preſent, nor things to come, ſhall ſeparate him from the love of God.*

And whatſoever he doth ſhall proſper.

Doct. 9. God doth ever bleſſe the godly endeavors of his children.

HEERE is deſcribed another part of the Bleſſednesſe of a godly man, containing the mercy and goodneſſe of GOD unto him, in the lawfull things wherein he hath to deale, that GOD doth of his infinite mercy and love, direct and proſper

t his

this man, giving a bleſſing and good ſucceſſe to all he takes in hand: And this mercy all men deſire, to attaine proſperity and good ſucceſſe in their eſtates, all men deſire it; loe heere it is promiſed.

Hence we learne, that it is not in vaine for a man to be godly, to be religious, to walke with God, and to keepe faith and a good conſcience before GOD and man, but it is the onely way to bee bleſſed, to have the bleſſing of God upon us in our places and callings, and to have good ſucceſſe in all things that we take in hand. This is taught by *Moſes* unto the people of Iſrael: *If thou wilt obey diligently the voyce of the LORD thy God, and obſerve and doe all his Commandements which I command thee this day, &c. All theſe bleſſings ſhall come on thee, and overtake thee, if thou ſhalt obey the voice of the Lord thy God. Bleſſed ſhalt thou bee in the City, and bleſſed in the Field; Bleſſed ſhall be the fruit of thy body, and the* Deut. 28. the whole Chapter.

fruite of thy ground, and the fruit of thy Cattell, &c. and in all that thou putteſt thy hand unto. This did the Lord unto *Joshuah*; *Let not the booke of the Law depart out, &c. For thou ſhalt then make thy way proſperous, and then ſhalt thou have good ſucceſſe. Joſh.* 1. 7, 8. And the Apoſtle ſaith, *That godlineſſe hath the promiſe of this life, & the life to come. 2 Tim.* 4. 8. If you would ſee the promiſe performed, looke into the Hiſtory of the godly Kings. *David, Pſa,* 128. *Ioſiah, Ier.* 22. *Ezekiah, &c.* 1. *Chro.* 28. 8, 9. who ſo long as they walked with God and kept his Commandements, and were truly godly & Religious, how did they proſper and grow in the world? how did God bleſſe them in all that they put their hands unto? This we may clearely behold in *Ioſeph*, who was a godly and a vertuous man, and how did the Lord proſper *Ioſeph*? *His maſter ſaw that the Lord was with him, and that the Lord made all that he did to proſper in his hand. Gen.* 39. 1, 2. It is ſaid of *Iob*, that he was *a juſt and an upright*

upright man, one that feared God, and eſchewed evill, Iob 1.1. And it is rehearſed, how God did bleſſe him in all his ſubſtance, which was very great; ſo as the divell confeſſed, that *Iob did not ſerve God for naught*, but that God did therefore bleſſe him. *Iob.* 1.9. And the reaſon is, becauſe the godly man takes nothing in hand without the warrant of Gods Word. Pſa.119.9 Secondly, he doth that is good in a good manner, in faith, & hearty obedience, and laſtly, the end of all his actions, tends to the glory of God, & the good of his neighbour. *And whatſoever he ſhall doe, ſhall proſper.*

But it will be objected againſt this Doctrine, that this ſeemes not to be ſo; for doe we not ſee that wicked men, ungodly wretches, haynous and monſtrous ſinners, that they flouriſh in the world, that they live in great proſperity, delight, and pleaſures? This made *David* and *Ieremy* to expoſtulate the matter with GOD. *Why doe the wicked flouriſh in the world, and why doe ſuch proſper?* And

Obiect.

pſ.73.3,4. Pſ.73.36. Ier.12.1,2. Mal.3.15. Iob.21.7.

againe, *Wherefore doth the way of the wicked prosper? why are they in wealth that rebelliously transgresse?* It grieved both *David* & *Ieremy*, and made them to fret inwardly, as though God seemed to favour wicked men, and to dislike and discountenance the righteous and the godly.

Answ. For answer, you are to know that there is a double kind of prosperity, the one wee may call *Spirituall*, proceeding from Gods favour and love unto us in CHRIST, and declared principally in the bestowing on us the spirituall and heavenly graces of his Spirit, as faith, Repentance, Sanctification, &c. unto the which the Lord also addeth the blessings and benefits of this life, so farre forth as the Lord shall judge them meet and expedient for his children here on earth.

There is another kind of prosperity which is Earthly, a thriving onely in earthly things, as wealth, honour, credit, &c. all which may befall, & doe befall the wicked men,

men and ungodly : But *David* ſpeaketh here of the former, promiſeth that this ſhall be one part of his happineſſe, that he ſhall have good ſucceſſe ; that is, a plentifull meaſure of all ſpirituall graces that ſhall make him rich unto ſalvation, and in earthly matters alſo according to his portion : So that howſoever a wicked man may eſteeme riches, honour, proſperity, and the like, to be the beſt ; yet the godly man ſaith with *David*, *Lord ſhew me thy countenance*; his proſperity being double, inward and outward, the chiefeſt of all is heavenly. 1 Pet. 1.4. pſa. 4. 3. 1 Tim. 4. 8

As for the things of this life, the godly doth proſper, and the Lord doth give good ſucceſſe.

Firſt, whether the godly man have little or much, hee hath it from Gods right hand, as a bleſſing and a favour of God, given unto him as a right in IESUS CHRIST: whereas a wicked man, though hee have never ſo much, hee hath it from GODS left hand, that is, with anger

ger and diſpleaſure with the ſecret curſe of God.

Secondly, the godly man, hath he little or much, hee hath it with the peace of conſcience, and joy in the Holy Ghoſt. *David* having his portion from the Lord as a bleſſing, ſaith, *That the Lord made him more ioyfull thereby, than they whoſe Corne and Oyle, and Wine abounded. A ſmall thing that the righteous hath, is better than great riches of the ungodly.*

Pſal. 4. 17.
Pſa. 37. 16.
Pſal. 128.

Thirdly, the godly mans eſtate is permanent and durable, his proſperity doth not ebbe and flow, but continueth and laſteth: but the proſperity of the wicked is too too uncertaine; yea, when they be at the higheſt, ſuddainly the Lords ſets them in a ſlippery place, and downe they fall: *Pharaoh, Senacherib, Nebuchadnezzar, &c.* and their fall is the more fearefull, becauſe it is not onely ſuddaine, but in the height of their proſperity, ſometimes by God vengeance upon them, ſometimes

times by one meanes, ſometimes by another.

This may ſerve to ſtoppe the mouths of the common Athieſts of the world, who ſay, *That is in vaine to ſerve God, and loſt labour to to be religious, no fruit in leading af a godly life:* For ſo they ſay, if they would follow Sermons, and ſpend their time in Prayer, and calling on GOD, in reading and meditating of his Word, they ſhould begge when they have done, and ſuch men never proſper in the world; but that is a falſe accuſation. Did not *Abraham* proſper, and *Lot*, *Ioſeph*, *Iob*, *David*, *Ezechiah*, and the like? even becauſe they were godly, therefore they proſpered: yea, onely the godly man may be truely ſaid to proſper, becauſe hee alone is in the favour of God, hee alone hath his proſperity from the right hand of God, hee alone hath them as bleſſings. and in the favour and love of GOD: whereas the wicked and ungodly man hath riches from the left hand of Gods anger

Vſe 1.

Mal. 3. 1.

ger and diſpleaſure to him, they have them with no comfort, nor peace, but with great vexation, trouble, and diſquietneſſe, and they ſpend them with great paine and ſorrow.

Uſe 2. This may reprove the fooliſh brag and boaſt of wicked men, who therefore thinke that they be highly in GODS favour, becauſe hee lets them attaine to great preferment, honour, and dignity heere, and that therefore God doth favour and love them. Poore ſoule, haſt thou no better reaſon to prove thy ſelfe in Gods favour? *Cham* was a rich man, ſo was *Eſau* a great man in the world, *Pharaoh*, *Herod*, *Nebuchadnezzar*, and many other, and yet never the more beloved of God, but wicked and damnable, as the Glutton. Nay, know, unleſſe thou be a godly man, thy riches will be thy bane, and they be tokens of Gods vengeance, to make thee more proud, cruell, and wicked, uncleane, and filthy: yea, to feed thy ſoule

Luke 16.

ſoule to the day of ſlaughter.

This ſhould admoniſh all godly men to take heed how they fret and grieve at the vaine and uncertaine proſperity of the wicked and ungodly; it is that which troubles the godly much, as it did *Iob*, *Ieremy*, *David*, and *Aſaph*, who wondred and were much grieved at this, to ſee the ungodly flouriſh, and to abound in honour, dignity, wealth, authority, the onely men of the world: and on the contrary part, the godly in miſery, trouble, &c. *But when they went into the houſe of the Lord, then underſtood they the end of thoſe men; namely, that God did ſet them in ſlippery places, & that their end was fearfull.* And as *Iob* ſaith, *They ſpend their dayes in pleaſure, & ſuddenly go downe to hell.* Let us then conſider well of theſe things, and not to grieve at the wicked becauſe they proſper, or to bee drawne hereby to thinke the better of them, or their vile courſes, becauſe they flouriſh a while; or the worſe of the godly, becauſe they endure

Vſe 3.

Pſa. 7.35.
Pſa. 37.17.

Iob 21.13

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Vſe 3.

Pſa. 7.35.
Pſa. 37.17.

Iob 21.13

endure ſome trouble: but conſider their latter end, and in the meane time to poſſeſſe our ſoules with patience, notwithſtanding the jollity of the wicked, for it is but for a time, like a great thiſtle, which ſtarts up in the Summer, and at the comming of Winter is gone, or the poore eſtate of the godly, for in the end they ſhal be exalted.

Vſe 4. Laſt of all, if we deſire to thrive in the World, to proſper, and to have the bleſſing of GOD upon our labours, the beſt, yea, and the ſureſt way is to become religious, to walke with GOD, to lead a godly life; the Example of *Abraham, Ioſeph, Ioſhua, David, Iob, &c.* may perſwade us hereunto. Wee ſee many take great paines night and day, toyle and moyle all the yeare long, even wearing out their bodies early and late, and yet doe not thrive, doe not proſper and come forward, but rather goe downe the winde. The reaſon is, God doth not bleſſe them and their labours, becauſe they bee wicked,

1 Tim. 4. 8
Deu. 28. 1. 2.
Ioſh. 1. 7.
Pſal. 127.

wicked, and live in the practice of ſome knowne ſinne: And therefore if thou wouldſt finde Gods bleſſing upon thee and thine, upon thy ſoule, body, goods, good name, wife, children, Corne, cattell, &c. the beſt way to ſerve God, is to call on his Name, to lead a godly life, and then certainely thou ſhalt finde that God will bleſſe thee, and make thee to proſper in all thy undertakings: thou ſhalt live all thy life comfortably, and on thy ſicke bed dye cheerefully, and reſt in hope; then riſe againe at the laſt day joyfully, and for ever reigne with God, and be the ſonne of the Almighty, and have him alwayes in thy ſociety: this is the ſure eſtate of a godly man. And this grant oh deare Father, for the Sonne of thy Love, the Lambe of thy boſome, Ieſus Chriſt, *Amen.*

Davids

Davids *Bleſſed Man.*

The Fourth Sermon.

Verse 4.

The wicked are not ſo, but as the chaffe which the wind driveth away.

The ſecõd generall part of the Pſalme.

NOw wee have heard the deſcription of a godly man, and of his bleſſed and happy eſtate wherein hee ſtands: Alſo hee proceedeth to a plaine deſcription of a wicked and ungodly man. And hee ſets out his eſtate by a generall ſpeech oppoſite unto that which had beene ſpoken of the godly: *The wicked*

ked are not ſo. Then by a ſimilitude, comparing him unto *Chaffe*, and then the property of Chaffe is noted to be light, vaine, and unconſtant, carried away with the winde.

In the generall deſcription, or the Introduction in the deſcription of a wicked man, *The wicked are not ſo*: The ſpeech is negative, and excludeth the wicked from all that which the Spirit of God hath ſpoken of the godly, both concerning their vertues themſelves, as alſo concerning the recompence of their vertues.

The vertues of a godly man were deſcribed two wayes: firſt negatively, *They walke not in the counſell of the wicked, ſtand not in the way of ſinners, ſit not in the ſeate of the ſcorners.* Now this negative in the godly, is affirmative in the wicked: becauſe they walke in the counſell of the wicked, they ſtand in the way of ſinners, and they ſit in the ſeate of the ſcorners.

The other deſcription of a godly man is affirmative, verſe the ſecond, *But his delight is in the Law of*

the Lord, &c. But this affirmative in the godly is negative in the wicked: For their delight is in nothing lesse than in the *Law of the Lord*, neither doe, or will the wicked meditate therein, either day or night: So that in respect of the vertues of a godly man it may be well said, *The wicked are not so.*

And last of all, for the recompence of the vertues of a godly man, the wicked are also excluded: the godly man is compared unto a *tree that is planted by the rivers of water, that brings forth fruit in due season, whose leafe doth never fade, and whatsoever he doth shall prosper.* The wicked are not so, *But as the Chaffe, &c.*

Where by the way wee may observe the care that God hath, that every man should have his part in that pertaineth to him, hee would not that the wicked should encroach upon the portion of the godly, or that the Saints should be dismayed by the judgements of the wicked, but hee laboureth as to alot and allow to one their

their part, ſo to exclude the other from their portion, to ſhew that they have no intereſt in their bleſſednesſe. And ſo it is a uſuall thing in the courſe of the whole Scriptures, that where the Holy Ghoſt ſetteth downe the bleſſings and promiſes pertaining to Chriſtians: In the ſame place he ſetteth downe the judgments that belong to the wicked and ungodly. Pſ. 37. 34. Eſay 3. 10 11. Mal. 4. 2.

Out of the generall Deſcription, or introduction into the Deſcription of a wicked man, in theſe words *The wicked are not ſo*; wee gather this Doctrine, that the eſtate of all wicked men, be they what they may be, never ſo great, glorious, rich, wiſe, beautifull, and learned in the world, yet their eſtate is woefull, curſed, miſerable, and wretched: he is curſed in his ſoule, curſed in his body, curſed in his goods, good name, wife, children, corne, cattell, &c. *Thou haſt deſtroyed the proud, and curſed are they that do erre from thy Commandements: The fooliſh ſhall not ſtand in thy ſight, for thou hateſt all them that work iniquity.* *Doct.* 1. The ſtate of the wicked moſt miſerable. Deu. 28. Pſ. 119. 21 Pſal. 5. 5. Tit. 1. 13. Acts 7. 51 Eſay 63.

iniquity. Now, what though a man ſhould abound in wealth, live in honour, bath himſelfe in pleaſures, yet if he be not a godly man, that is, truly ſanctified, hee can take no ſound comfort in any of theſe: *For to them*
Pro. 8. 9. *that are defiled, is nothing pure*, but even their prayers are abhominable;
Pro. 11. 7 *Hee that turneth away his eare from hearing the Law, even his prayers ſhall be abhominable.* And as *Solomon* ſaith, *The hope of the wicked ſhall periſh.* But it wil be asked, wherein ſtands their miſery and curſed eſtate? I anſwer, firſt in this, that they be out of Gods favour, God hates them and all they doe; and is not this a miſery of all miſeries, to be curſed and miſerable indeed? to have God our enemy? to have Ieſus Chriſt the Iudge our enemy? to have all the creatures in heaven and earth againſt us? For as theſe bee truely bleſſed that God loves, and be in his favour; ſo they muſt be moſt curſed & miſerable that be out of his favour, whom his ſoule abhorreth; and ſuch are the wicked; according

Wherein the wicked are accurſed.

to

to that of the Prophet, *The fooliſh ſhal not ſtand in thy ſight, for thou hateſt all them that worke iniquity.* Pſal. 5. 5

Secondly, they have no pardon of their ſinnes, and ſo lye under the curſe of God, and in danger of eternal death every day they riſe; without repentance there is no pardon: But the wicked cannot repent, being hardned in ſin, and delight in ſinne; yea, all their ſinnes ſtand in account againſt them, the Lord keepes them in remembrance, and one day hee will bring out his booke of reckoning, *I will reprove thee, and ſet before thee the things thou haſt done.* Oh full little doe wicked men thinke of this, that their ſecret ſins in hugger-mugger, in darke corners committed, ſhal one day come to reckoning, and they called to a reckoning for the ſame: and then their owne conſciences, will they, nill they, ſhall cry out and ſay, *Righteous is the Lord, and true are his iudgements.* Luk. 13. 5 Pſal. 50. 17 18.

Thirdly, they have no peace of conſcience; *There is no peace to the* Eſay 57.

wicked ſaith my God, but a Hell in their conſciences, having in them either an accuſing cõſcience, like *Cain*, *Achitophel*, *Saul*, *Iudas*, and the like; or elſe a dead and ſleepy conſcience, like *Nabal*, which judgement is no way inferiour to the former: This fearefull judgment of God upon the wicked, is nothing elſe but a forerunner of thoſe paines which are prepared for the wicked, and are as it were the ſmoake of that fire, which hereafter ſhall torment them.

Fourthly, a wicked man is the heire of vengeance, and the firebrand of Hell, and ſhall as ſure be damned, as if he were in hell already: and therefore CHRIST ſaith, that *the wicked is damned already*, and that five wayes: Firſt, in Gods Counſell before all worlds. Secondly, in the Word, wherein their ſentence of condemnation is read already. Thirdly, in their owne conſciences, which is a fore-runner of the finall judgment. Fourthly, by the judgment begunne already upon

Ioh. 3. 18.

on them, as hardnes of heart, blindneſſe of mind, hatred of the light, and the like meanes of ſalvation. Fiftly, by the horrible torment of the ſoule, which it doth aſſuredly expect when the full Viall of Gods wrath ſhall be powred upon it. Oh miſerable and unhappy condition! woe worth the time may ſuch ſay, that ever they were borne.

A wicked man deſcribed.

Who is a wicked man? Anſwer, (in generall) He that lives and lies in ſinne without repentance. But ſuch a man is a wicked man, as *Doth walke in the counſell of the wicked, that doth ſtand in the way of ſinners, that doth ſit in the ſeate of the ſcorners.* For as he is a godly man that is carefull to ſhunne and avoide the bad counſell & lewd company of wicked and ungodly men: ſo is he a wicked man that loves and likes their bad counſell & lewd company. And as a noble mans ſervant is knowne by his livery; ſo wee may certainely judge of them by their company. A good man loves good company; a godly man

makes much of them that feare the
Psal. 16.3. Lord. *My eyes* (saith *David*) *shall be upon the faithfull in the Land.* This we
Gen. 37.3. may see in *Iacob*, who loved *Ioseph* above all the brethren, because he had
Ps. 101.6,7 grace in him; *All my delight is upon thy Saints.* But wicked men are like Birds of a Feather which flye together, and like will to like. So that if you would aske a certaine rule how to judge of men, whether they bee good or bad, godly or wicked, I know not any rule more sure for a mans outward life, to judge of him, than by his company: And therfore as S. *Iohn* makes it a marke of Gods child, and a certaine signe of the love
1 Ioh. 3.14 of God to us, *If we love the brethren*; so on the other side, it is a fearefull note of a wicked man, when he hath no delight in the company of Gods children and faithfull servants, but
Psa. 4.50. 17.81. delight onely in the company of the wicked and ungodly.

Vse 1. Let all wicked men lay this Doctrine to heart, and be affected with it; and let me say to them, as *David* said

ſaid unto the ungodly; *Vnto the ungodly ſaid God, what haſt thou to doe to take my covenant into thy mouth, ſeeing thou hateſt to be reformed, and haſt caſt my words behind thee? When thou ſaweſt a thief thou conſentedſt unto him, and haſt bin partaker with the adulterer, &c. Theſe things haſt thou done, & I held my peace, and thou thoughteſt that I was like thee: But I will reprove thee, and ſet before thee the things thou haſt done. Oh conſider this yee that forget God, leſt I teare you in pieces, and there be none to deliver you.* Oh that the wicked & ungodly of the world would conſider in what curſed ſtate they ſtand in, what extreame danger to loſe their owne ſoules, cleane out of Gods favour, ſo as hee hates and abhorres them, and all they doe. Now as *Salomon* ſaith, if the wrath of the King be as the roaring of a Lyon, how much more the wrath of the eternall G O D, who is able not onely to kill the body, but to caſt both ſoule and body for ever in hell fire? Oh then he admoniſhed; ſay you had Pſ. 50. 16.

a faire warning, repent in time, live no longer in sinne, turne to God with all speed, *while it is called to day*: Say with *David*, *away from me ye wicked, I will keepe the Commandements of my God.* And this remember, that as bad company, and the society of wicked men is a fearefull signe of a wicked man, so it is most dangerous; for sin is a spirituall plague of leprosie, it is of a spreading and contagious nature; *Can a man touch pitch and not be defiled?* Then may a man keepe company with the wicked, and not bee corrupted. *Ioseph* living in the Court of *Pharaoh*, how soone had he learnd to sweare by the life of *Pharaoh?* Besides, we shall be compelled to wink at the sinnes of those whom we love, and so by consenting to them, are guilty of them. Againe, we cannot but be vexed with them, and grieved at the heart, as *Lot* was; yea, and in danger to be plunged with them, as *Lot* in *Sodome*; was taken prisoner, and all his household: And therefore a man doth shunne a house infected,

Pro. 6.

Gen. 41. 15 16.

2 Pet. 2. 8. Psa. 12. 5.

infected, ſo let us ſhun ſuch company, as moſt dangerous, pernicious, and hurtfull.

Vſe 1. And heere we are to wonder at the palpable blindneſſe of wicked men, at their blockiſhneſſe and ſenſeleſſe ſecurity, that though their eſtate bee, as wee have heard out of the Word of God, and teſtimonies of holy Scriptures, ſo curſed, miſerable, wretched, and damnable, yet they ſee it not, they feare it not, they beleeve it not, they feare no danger, they deſire no remedy, their minds & hearts are ſo blinded through ſelfe-love, and ſo hardned in all kind of ſin and iniquity, that nothing can move them and doe them good. They bee like the Smiths dogg, no ſtroakes nor ſparks can awake them. Of all diſeaſes they be moſt dangerous, that be leaſt felt: as the Apoplexy, dead Palſie, Lethargie, &c. So, when a man is ſicke, even ſoule ſicke, and ſicke unto death, and feeleth no paine, his caſe muſt needes bee dangerous. Many men complaine of the ſtone in the kidny, and

and ride & run night and day to find eaſe for it, but few complaine of the ſtone in the heart; men have hard, ſtony, & flinty hearts, & neither love of heaven, nor feare of hell, neither mercy nor judgment can move them, or make them to repent. Well, to conclude this point, let men take their courſes, run on in ſin, *Walke in the counſell of the wicked, ſtand in the way of ſinners, and ſit in the ſeate of the ſcornefull*: Let them refuſe the counſell and the company of Gods ſervants, & when they have done all that they can, they are but caitifes; & the time will come, that they will curſe the day that ever they were borne, and ſay; Woe worth the time they kept bad company: *Oh what fooles and mad men were we!* When they ſhall wiſh the heavens to fall upon them, and the rockes to cruſh them in pieces, for feare of the anger of God. And thus much for the generall deſcription of a wicked man in theſe words, *The wicked are not ſo,*

Wiſd. 5.
Rev. 6. 13.

But

But as the Chaffe which the winde driveth away.

THE Prophet *David* having ſhewed the difference betwixt the godly and the wicked by a generall Introduction, *It is not ſo*, commeth now to ſet out their eſtate by a Similitude and Compariſon, where hee compares the wicked to *Chaffe*: and it is all one as if hee ſhould ſay, The wicked and ungodly man is not like a Tree well planted and watered, that beares good fruite, and alwaies flouriſheth; but like unto *Chaffe*, which hath no root at all in the earth, no juyce nor ſap, but wants all kinde of good fruit and greenneſſe, ſo as it is eaſily ſcattered, and diſperſed with every blaſt of winde: even ſo the wicked are not rooted nor grafted into JESVS CHRIST, and are altogether void and deſtitute of all fruite of good workes, and of all ſaving grace, have no juyce nor ſap of goodneſſe in them, and in time of

of trouble and temptation, they fall away, yea, every blaſt of falſe Doctrine, every ſtorme of temptation, triall, or perſecution, yea, the leaſt blaſt of Gods anger driveth them hither & thither, they know not which way to turne them.

So that in the Similitude or Compariſon there are two things to bee conſidered of us.

Firſt, the matter whereunto the wicked are compared, to *Chaffe*.

Secondly, the condition of *Chaffe*, *which the wind driveth away*.

In the former of theſe wee are to conſider how the wicked reſemble *Chaffe*, naturally, and accidentally.

Wicked compared to Chaffe, How? 1. Light.

Naturall *Chaffe* is light, and unprofitable.

Firſt, it is light, containing in it no ſolid and weighty matter, but a very ſlight and frothy ſubſtance, ſubject to many alterations; even ſo the wicked are not ſolid in their purpoſes and enterpriſes, and weighty in their carriage and courſes, but as *Chaffe*, light, eaſily toſſed, and blowne away.

It

It may appeare unto us, that the wicked are as *Chaffe*, light, becauſe they be light of their words, they have not their mouth in their heart, like a wiſe man, but they have their heart in their mouth, like a foole. Doe they promiſe any thing? their words are as winde, as the Proverbe is. Doe they vow any thing? they keep their vowes like thoſe that vowed *Pauls* death. Doe they ſweare any thing? they are but as bells and bubbles in the water, broken in a moment of time: So that the wicked in reſpect of their words, vowes, or oathes, may well be compared to *Chaffe*, light. Eccli. 26.

Againe, the wicked may well bee compared to *Chaffe*, light; becauſe they are light in their minds, entertaining and excluding, one while admitting, another while rejecting, infinite purpoſes and thoughts of heart. Againe, they are light of their bodies, by committing many fornications. Yea, let their vertues be compared with their vices, it will then appeare,

peare, *that they are lighter than vanity it ſelfe.*

Secondly, as the wicked are like *Chaffe*, light, ſo are they unprofitable, and that two waies. Firſt, in matters temporall concerning this life, wherein though they have ability, as they have for the moſt part, yet they want will to doe good with the ſame. Secondly, in matters ſpiritual, wherin though they have a will, which is a rare thing to be found in the wicked, yet they want ability.

Vnprofitable.

Firſt, the wicked are as *Chaffe*, unprofitable, in regard of matters temporall: For, *Who doth regard the afflictions of Ioſeph?* For either their will is wholy bent upon Covetouſneſſe, or Prodigality. This is an evill which the Preacher ſaw under the Sun, *A man to whom God hath given riches, & treaſures, & honours, & he wanteth nothing for his ſoule, of all that he deſireth, but God giveth him no power to eate thereof; but a ſtrange man ſhall eate it up.* Yea, ſuch is the caſe of many a man, that where hee

Eccle 6. 2.

lockes

locks up his riches from others with one locke, hee locks them up from himſelfe with a thouſand. Or elſe they ſpend them prodigally, like the rich glutton, who fared of the beſt, & went of the fineſt, but had nothing to beſtow on poore *Lazarus*: whereas indeed they are but Stewards of thoſe things they enjoy, and muſt one day give an account for them: And if they be found in the day of their account to have beene *unprofitable*, as *Chaffe* is unprofitable, then muſt they aſſuredly expect no other ſentence than that which was denounced againſt that unprofitable ſervant: *Caſt that unprofitable ſervant into utter darkneſſe.* Luk. 16. Mat. 25. 30.

Secondly, the wicked may bee ſaid to be as *Chaffe*, *unprofitable*, in reſpect of matters ſpirituall; becauſe though they have therein a will, yet want they ability, whereby they might benefit others; *For whoſoever is borne of the fleſh, is fleſh*, and nothing but fleſh; How then can a man give that to another hee hath Ioh. 3. 6.

not himselfe, or speake that to others he is ignorant of himselfe? Yea, if this mans father, or mother, wife, or child, lay a dying, and one short prayer might save their soules, a wicked man is not able to performe that Christian duty for them: *For he that turneth away his eare from hearing the law, even his prayer shal be abhominable:* So that howsoever a wicked man may seeme to pray, or the like, yet by reason hee is unregenerate, not borne anew, and that they proceed not from faith, and a heart purified from sinne, the Lord doth turne the same unto sinne unto him. So that a wicked man at his best, in matters Temporall or Eternall, he is as *Chaffe*, light, and unprofitable.

Pro. 28.9

Doct. 2. The state of the wicked exceeding changeable.

In that the Spirit of God compares all wicked men to *Chaffe*, wee learne, that the estate and condition of wicked men is exceeding unconstant, vaine, uncertaine, mutable, and changeable, they have no certaine stay, no sure and setled estate in this world: whether wee consider the

the matters of Religion, and Gods worſhip, or the things of the world, wee ſhall ſee them like unto *Chaffe*, vaine, vile, uncertaine, and mutable.

Firſt in matters of Religion, for the worſhippe and ſervice of God, how vaine and mutable the wicked are, the example of *Iudas* doth demonſtrate, who being choſen to be one of the twelve, fell away afterward dangerouſly and treacherouſly: the like may be ſaid of *Demas*, who made a glorious flouriſh for the time, and yet afterwards hee fell in love with the world: And the like may be ſaid of *Hymeneus*, *Phyletus*, and *Alexander*, who were counted famous, and eſteemed as pillers of the Church, yet they fell to renounce everlaſting ſalvation. To this purpoſe doth Saint *Iohn* deſcribe the eſtate of the back-ſliders in his time; *They went out from us, but they were not of us: for if they had beene of us, they would have continued with us:* Heereunto commeth that Parable

Mat. 27.

1 Tim. 1. 20.

2 Tim. 2. 17.

1 Ioh. 2. 19

propounded by our Saviour Christ, Mat. 21. 28 *A certaine man had two Sonnes, and came to the eldest and said, Sonne, goe and worke to day in my vine-yard: But hee answered and said, I will not: yet, afterwards he repented himselfe, and went: then came he to the second, and said likewise: And hee answered, and said, I will Sir, and went not:* Hee seemed forward, but hung backe; hee promised much, but performed nothing at all. The like may be said of the young man which came to our Saviour Christ, and said, *Good Maister what good thing shall I doe, that I may have eternall life?* yet when hee was tryed and examined, hee went away sorrowfull.

Againe, for their worldly estate, all their felicity and great pompe is but a dreame, it is but as *Chaffe*, the least blast of GODS wrath will overthrow all their happinesse and prosperity; which at the best, is most uncertaine, and very mutable; looke upon *Pharaoh*, *Saul*, *Achitophel*, *Absolon*, *Nebuchadnezzar*, *Nabal*, and the

the Rich foole. *Iob* ſetting out the eſtate of the wicked, concludeth thus: *They ſpend their dayes in pleaſures, and ſuddenly goe downe to Hell:* And there ſheweth the cauſe, their proſperity (alas) is not in their owne hand. *But the Lord doth make them as ſtubble before the winde, and as Chaffe ſhall they be diſperſed.* And *David* ſpeaking of the proſperity of the wicked, ſheweth withall, how ſlippery and uncertaine it is, that in a very moment they be gone, and like chaffe are ſcattered abroad: So that it doth appeare that the eſtate of the wicked man is too too fickle and uncertaine, and is therefore well compared unto chaffe. Iob 21. 13 Pſalme 7.

And by this compariſon is ſhewed, that the wicked bee moſt unlike to the godly, and therefore he compares them not to any tree, no not to a dead and withered tree, but to chaffe.

Firſt, becauſe as the godly man is rooted in Chriſt Ieſus, and receiveth nouriſhment from him, good

juyce and good sap, *the wicked are not so*; but void of all juyce and sap, dry as dust or Chaffe.

2. Secondly, whereas the godly man is fruitfull, *the wicked are not so*, but as *Chaffe*, unfruitfull.

3. Thirdly, whereas the godly man is permanent, and his estate durable, neither wind nor weather can shake him, being rooted and grounded in Christ, *the wicked are not so, but as Chaffe*, even variable as the winde; every blast of false Doctrine, every winde of temptation, and every tryal for the Gospels sake will blow them cleane away.

Vse 1. Let this admonish wicked men to looke about them: Thine estate is not so good as thou thinkest it is: although thou be rich, in honour, and in great preferment, thou seemest all this while to be like a great Oake, or tall Cedar-tree; but know thou art nothing lesse in the sight of GOD: Thou art like unto Chaffe, light, vaine, loose, vile, unprofitable, and variable; no firmenesse

and

and conſtancy at all in thee: yea, and marke what will follow, and be the end, unleſſe thou repent, and returne unto God; *He will come, whoſe Fanne is in his hand, and hee will gather his wheate into his garner; but the Chaffe will hee burne with unquenchable fire, Mat.* 3. 12. Oh that all wicked men would now examine themſelves, how they are in the Barne-floore of the Lord Ieſus, whether as Chaffe or Corne, for a day of winnowing will aſſuredly approach, wherein the Lord will then gather his good corne into his Garner, but then the Chaffe will hee caſt out to bee burned with fire unquenchable. Wee muſt all of us paſſe under Gods Fanne, great, ſmall, rich, poore, learned, ignorant, Miniſter and people; and then, if thou ſhalt be found to bee Chaffe, to the fire thou muſt forthwith goe. And therefore let all Gods Children take heed, that they doe not faſhion themſelves like unto the wicked: for as our ends are moſt unlike, even ſo our lives muſt bee unlike; they

live in sinne after the fashion of the world; we must frame our lives after the Word.

Vse 2. Secondly, let all Gods children learne to judge aright of the estate of all wicked men; they flourish indeed in the world, and who but they free from trouble, full of prosperity? Whereas the godly man is troubled and afflicted; yea, often in great misery, and disgrace of the world: and this is the thing that oftentimes doth trouble the godly: But if we will judge of them not by the eye of the body, but of the soule, according to GODS Word, wee shall see wee shall have no great cause to wonder at them, much lesse to bee grieved for them: Alas poore soules, when they bee at the best, they bee but as chaffe, vaine, light, vile, and unconstant: *I saw* (saith *David*) *the ungodly spreading himselfe like a greene Bay-tree, so I looked on him, and passed by him, & loe he was gone; I sought him, but he could no where be found.*

Psal. 37.

Hitherto

Hitherto hath appeared what Chaffe is, and that the wicked are like the chaffe naturally conſidered: Now in a word, we are to conſider how the wicked reſemble Chaff accidentally, and that two waies.

Firſt, Chaffe is preſerved for a time, while it is in the field, with the good Corne, leſt both of them ſhould periſh together. This appeareth in the Goſpel to be the care which God had, not to ſuffer the Tares to bee plucked up for a time, leaſt they ſhould plucke up the good Wheate with them: Even ſo the wicked are ſpared for a time for the Godlies ſake, which otherwiſe could not live: Even as the Tares amongſt the Wheate were ſpared for the Wheats ſake. Mat. 13. 29.

And ſurely this might admoniſh all wicked and ungodly ſinners to repent, and (in time) to turne unto God, and to eſteeme better of the company of Gods faithfull Servants and Children here in this world, to make much of them, for they fare

fare the better for them every day they rise, they enjoy all they have for their sakes, else God would soone make an end of them upon earth. If *Noah* and his Family were in the Arke, the floud would soone drowne the rest: If *Lot* were out of *Sodome*, it would soone raine downe fire and brimstone from Heaven upon the *Sodomites*. And therefore Gods Children may wel be compared to a peice of Corke cast into the Sea full of nailes, which beares up the nailes, which otherwise would sinke to the bottome one by one; even so the wicked are preserved for a time for the godlies sake.

But if they will still proceed to hate them above all things in the world; well, the time will come, when they shall thinke it the greatest misery in the world, to be severed and sundred from the company and society of the godly. But of this hereafter.

The other condition of Chaffe accidentally considered, it is the sifting

ting or the ſeparating the ſame from the good Corne, which ſhall be in the harveſt of Gods Generall judgment: For there be but two ſorts of men, namely, the Sheepe and the Goates, the godly and the bad, the elect and the reprobate; and theſe doe live together here, even as the Tares amongſt the good Wheat. But in the Harveſt of Gods generall judgment they are ſeparated, even as a ſhepheard doth divide his ſheepe from his goates. Ma. 13. 30

Thus much for the firſt part of the ſimilitude, where the wicked are compared to Chaffe: Now commeth to bee conſidered the condition of Chaffe.

Which the winde ſcattereth away.

BY *Winde* (in this place) wee are to underſtand the judgments of GOD, which in the Holy Scriptures is expreſſed by ſundry things: As

as by fire and sword, arrowes, sickle, and Fanne, &c. And in this same place by Winds. *The Winds blew upon the House, &c.*

Mat. 3.

Now the judgments of GOD doe resemble the wind in two things especially. First, it hath the bound from whence it commeth, viz. Heaven: Secondly, it hath a bound to which it goeth, viz. Earth.

1. *Terminum a quo.*

Then the first consideration, in the which the judgments of GOD are compared to the Winde, is the place they come from: The Wind it commeth from above, even out of the Almighties treasure house: According to that of the Prophet *David*, *He bringeth the winds out of his treasury*: so that by what meanes soever the judgments of God are executed upon us, or in what kinde soever, certainly they come from God, as the winde doth.

Ps. 135 7.

2. *Terminum ad quem.*

The second is the place it commeth unto, even the Center of the Earth we dwell on: Such a one was that winde that came and beate upon the

the Banquetting houſe of *Iobs* Children. And what ſhall I ſay of the judgments of God, which came ſo ſwiftly, even as the winde, upon *Pharaoh*, *Saul*, *Ahab*, *Ananias*, *Herod*, and the like, whoſe deſtructions came ſuddenly from heaven, as the winde upon them? And as the winde is inviſible to the eye: even ſo come the judgments of God upon the wicked, when they are moſt ſecure: Yea, when the wicked ſhall ſay, *Peace*, *Peace*, then ſhall deſtruction come upon them ſuddainly, as the winde; yea, and as the winde is moſt violent where it is moſt oppugned, as by the talleſt Trees, and the higheſt hills: So where the heart of man is lofty, he is ſo much the more open to the winds of Gods judgements, as we ſee in *Pharaoh*, *Herod*, *Simon Magus*, *&c.* Iob. 1. 19.

Now, in that the Prophet hath compared the wicked to Chaffe, and the judgements of GOD to the Winde: We learne from hence, the irrevocableneſſe of the deſtruction of

of the wicked: Alas, what is Chaffe to stand against the winde? and what is flesh and bloud to resist the Almighty? This the Prophet *David* shewes most excellently, who speaking of the enemies of CHRIST JESVS, and of the certainty of their destruction, saith: *Thou shalt bruise them with a rod of iron, and breake them in peices like a potters vessell*: against a barre of Iron, or a head of Brasse? How did the wind of Gods judgements persue *Caine*, when he had slaine his innocent brother? *Pharaoh* seemed a mighty man, yet hee proved but Chaffe when the wind of Gods judgments did blow upon him. *Herod* thought himselfe to be some petty God, at what time he made his Oration to the people, but he was lesse than man when the wind came, even the judgments of God; *That he was eaten up of wormes.*

Psal. 2. 9.

Gen. 4. 11

Acts. 12. 23.
2 Thes. 6. 7
Ps. 136. 15

Vse 1. Hence wee learne, that the power of GOD is infinite, and absolute; all power is of GOD, *He*

Hee doth bring downe the mighty from their ſeate. Yea, hee hath all Creatures at a becke, and at a call, to humble man; yea, and the leaſt of all creatures, when it is armed and ſent of GOD, is ſufficient to deſtroy the wicked, as Frogges, Lice, Flies, and the like creatures did *Pharaoh* and the Ægyptians: and as the Palmer-worme and the like kind of the Caterpillers did the man of *Iuda* and *Iſrael*: and therefore this muſt needes bee a terrour unto the wicked, who are no ſtronger than the Chaffe, to reſiſt the wind of Gods judgement. This may teach them humility, and pull downe the haughtineſſe of their hearts, when they ſhall heare the irrevocableneſſe of their deſtruction. Exod. 10. Ioel. 1. 3, 4

Secondly, ſeeing the deſtruction of the wicked is irrevocable, and that the judgments of God come ſuddenly: we are taught heere, that it is our duty to awake out of ſinne, and to bee watchfull over our owne ſoules. We muſt not ſleepe in ſinne, neither *Uſe 2.*

neither give your ſelves to ſecurity, but be carefull and circumſpect, that we be not ſuddenly overtaken: this is that charge which our Saviour giveth: *Watch therefore, for ye know neither the day nor the houre in which the Sonne of man will come.* The judgements of God are threatned to come upon thee ſuddenly, as the Winde: thou knoweſt not whether thou ſhalt have an houre, or a moment of time, given thee to repent, thou maiſt bee ſmitten with ſudden death: When thou riſeſt out of thy bedde, thou knoweſt not whether thou ſhalt lye downe againe: When thou lyeſt downe upon thy bed, thou knoweſt not what may happen unto thee ere it be day. *Boaſt not of to morrow, for thou knowſt not what a day may bring forth.* And therefore while it is to day, let us repent, and labour to be reconciled to God in Chriſt, that when his judgments ſhall come as the winde, ſuddenly, the deſtroyer may paſſe over us, and we remaine ſafe under the ſhadow of the Almighty.

Math. 24.

Pro. 27. 1.

Hither-

Hitherto hath the Prophet deſcribed the woefull eſtate and condition of the wicked here in this life. Now in the next verſe, by way of Propheſie, or threatning, he ſets out their eſtate and condition in the life to come, which ſtate and condition the Lord of his infinite mercy keepe us from falling into, which wee are too ſubject unto by our corrupt nature and ſinfull life: and wee beſeech thee that thou wilt put away from us all hurtfull things, which are the cauſes of thy wrath and indignation, and to give us thoſe things which be more profitable for us, and chiefly thy mercy and pitty, that we ſo running to thy promiſes, may be made partakers of thy heavenly treaſure, through Ieſus Chriſt our Lord and onely Saviour, *Amen.*

Davids *Bleſſed Man.*

The Fifth Sermon.

VERSE 5.

Therefore the wicked ſhal not be able to ſtand in judgment, nor ſinners in the aſſembly of the righteous.

HEere the Prophet deſcribes the wicked and ungodly man by his fearefull end, and that which ſhall befall him hereafter; and that he draweth into two phraſes of ſpeech: Firſt, *They ſhall not ſtand in Judgment.* Secondly, *They ſhall not bee aſſociates with the iuſt.*

iuſt. So that wee ſee, that howſoever now the wicked beare it out, and ſeeme to bee the onely men in the world, yet in the great day of the Lord, when we muſt all appeare before his Barre, that will iudge iuſtly without reſpect of perſon; then theſe wretched men ſhall not bee able to ſtand, that is, to endure the ſentence of the Iudge, and his angry countenance, but ſhall receive the fearefull doome of eternall death, *Depart from me yee curſed, &c.*

Well then, by this wee learne that there ſhal be a Iudgment, wherein men muſt ſtand to appeare before God, to give account of their works; and this we acknowledge in that Article of our Faith, when we ſay, *Wee beleeve that he ſhall come to iudge both the quick and the dead. Behold* (ſaith the Lord) *the day commeth that ſhall burne as an Oven: and all the proud and all the wicked ſhall be ſtubble: and the day that commeth ſhall burne them up.* And our Saviour alluding to that day ſaith, *Then wil I ſay to them on my left*

Mat. 25. 41
Act. 17. 31
2 Cor. 5. 10
2 Theſ. 1. 7 8, 9.

left hand, &c. Againe, *He hath appointed a day in the which he will iudge the world in righteouſneſſe.* Now if there were no places in the Scriptures but this Text, it might ſuffice to prove that there ſhal be a day of judgment. But beſides theſe Teſtimonies, there bee certaine Reaſons that prove the ſame, taken from the nature of God, and his principall Attribute, his Mercy and Iuſtice, which wee muſt needs confeſſe hee is moſt true in both; he is moſt mercifull, and moſt juſt in all his wayes.

And therefore having promiſed it ſhall goe well with his Children, that they ſhall be happy and bleſſed, and that the wicked ſhall bee miſerable and curſed, in theſe two reſpects it muſt needs be, that there muſt be a day of Iudgment: For in this world who endure more miſery, griefe and wrong than Gods children, who are contemned, mocked, miſuſed, and by all meanes abuſed by wicked men? They are in want, ſickneſſe, perſecution, in poverty, and a thou-

Luk. 16.

a thouſand miſeries beſides. But the wicked flouriſh, live in wealth, and eaſe, and all things that heart can wiſh. Now then, ſeeing this is the eſtate of Gods children in this world, full of troubles and miſeries, and the wicked live at eaſe, according to their luſts: it muſt needs follow, that there muſt bee a day of Iudgment; when God ſhall ſhew his mercy in bleſſing and crowning the vertues of his children, and likewiſe in executing juſtice upon the wicked.

O that men and women could often thinke of the time, of the laſt day of judgment! Oh that we could beſtow that time which we beſtow upon our pleaſures, and fooliſh ſports, to meditate on this day! O that men would beſtow that time which they beſtow on unprofitable, if not ſinfull exerciſes; as carding, dicing, decking and painting theſe carkaſes of theirs! Oh (I ſay) happy were we, if we could beſtow this time in thinking of this Iudgment, what ſhal then become of us evermore. *Vſe* 1.

There is no man ſo wretched and deſperate, but he can wiſh with *Balaam, Oh that I might dye the death of the righteous, and that my laſt end might be like one of theirs*! Labour now then in time to become a new creature, walke with God in obedience, labour for ſanctification, and this wil cauſe thee to ſtand out in that judgment day.

Now, that the wicked *ſhal not ſtand in the Iudgment*, ſome may heere object and ſay, This is that which wee deſire, that wee may not appeare before the face of that angry Iudge, whoſe preſence is ſo intollerable.

But alas, this is not all; for then the wicked may ſeeme to be bleſſed, if they might here delight in ſinne, and drinke downe iniquity like water, and never be called to account for the ſame. Therefore the wicked ſhall appeare in judgment; and yet not any whit contrary to this Text, which ſaith, *The wicked ſhall not ſtand in iudgment*, and that in theſe foure reſpects.

Firſt,

Firſt, in regard of their appearance there, *The Lord will enter into iudgement with all fleſh:* if with all fleſh, then chiefly with ſuch kind of fleſh as are *ſpecies* of that *genus*: So fleſh, as that they are nothing but fleſh, that have not the ſeed of the Spirit remaining in them. Ier. 35. 21

Secondly, they muſt ariſe and appeare in this judgment, in reſpect of the ſinners arraignment at *Gods* judgment barre. For we muſt not onely appeare in judgment, but *before the iudgment ſeate of Chriſt.*

Thirdly, they muſt ariſe and appeare in this judgment to be indited; for God will bring *every worke of theirs into iudgment, whether they be good or evill.*

Fourthly and laſtly, they muſt ariſe and ſtand in this judgment, to heare the ſentence of the Iudge of heaven and earth paſſe againſt them, *Depart from me yee curſed into everlaſting fire, prepared for the Divel and his Angels*: A thundring Sentence indeed, able (if it were poſſible) to Mat. 25. 41

wound to death the harts of the wicked, but they shall after death never dye. Yea, every word of the sentence seemes to be most feareful & terrible.

First, what they shall do; *Depart.*

Secondly, how they shall *depart*; *Cursed.*

Thirdly, from whom; *From me.*

Fourthly, whither; *Into fire.*

Fifthly, into what *fire*; *Everlasting fire.*

Sixtly, by what right; *Prepared.*

Seventhly, with what company; *the Devill and his Angels.*

Hitherto, and thus farre, the wicked must arise, and stand in judgement; but after this sentence is once given, they shall never rise up to appeare in judgment any more. But where it is said, *They shall not stand in Judgment*, this is meant onely in respect of Gods favour; for this is proper onely to the godly, thus to stand in judgment, who are bold in respect of Iesus Christ their elder brother: in whose righteousnesse they appeare.

Oh

Oh that men would conſider this, high, low, rich, poore, noble, and ſimple; *That no wicked man ſhall ſtand in judgment*, but ſhall heare the fearefull ſentence of eternall vengeance, *Depart from me yee curſed.* Oh how ready are men to put from them this day of reckoning! They ſeeme to have made a league with death, and to be at an agreement with the Grave. But the Lord will diſanull this their agreement, and the time will come when theſe wicked wretches will be glad to put their heads in an awger hole, when they ſhall cry unto the rockes and hills to fall upon them to hide them, and to cover them from the wrath of God, the angry Judge, whom they are not able to endure. Who would buy gold at ſuch a rate, or pleaſures ſo deare, to loſe his ſoule in hell fire for ever, for the pleaſures of ſinne for a ſeaſon heere? *Vſe 1.* Eſay 28. 15.

Secondly, we are taught here, that as all wicked and ungodly men bee wretched and miſerable in their life: *Vſe 2.*

So

So at the day of Judgement their eſtate is much more fearefull: for it is ſaid here, *They ſhall not ſtand in judgment*, but ſhall quake and tremble, as not being able to endure the angry countenance of the Judge: For now they ſhall ſee the books brought forth, and their ſinnes laid open. O good Lord! what ſhall ungodly men do then? which way ſhall they turne them when they ſhall ſee the Iudge ſtand above them with a naked ſword to cut them off: and the divels ready to execute Gods eternall Iudgements on them: poore ſoules, what ſhall become of them? How can they ſtand? How can they endure it? and yet they muſt undergoe it, and endure it.

Rev 20. 14

But more than this, they muſt receive that fearefull ſentence of eternall vengeance, *Depart from me yee curſed, &c.* So as now they muſt remaine in perpetuall priſon, in the darke dungeon of hell for ever, where the paines are endleſſe, eaſeleſſe, and remedileſſe: They ſhall have

have no eaſe, no not one drop of water to coole their tongue: And this word everlaſting torment, doth even kill the heart of the damned: for if a man lye in hell torments ſo many thouſand yeares as be Starres in the firmament, or ſand on the Sea ſhore: It were ſome comfort to a damned ſoule, that once there might be an end thereof. But alas, when he hath ſuffered torments ſo many years the number to ſuffer ſtill will ever remaine infinite. God give us grace that we may become righteous, that we may *ſtand in judgement.* Eſay. 30. 30.

The ſecond part of the miſery of a wicked man in the life to come, is:

He ſhall not ſtand in the aſſembly of the juſt.

IN theſe words is noted out unto us a ſecond branch, of the judgement of the wicked in the life to come: That they ſhall be ſevered and ſecluded from the company of the Iuſt.

Heaven

Heaven is called the *New Ierusalem*, wherein enters no uncleane thing, onely this is the place where the just doe abide: Here are all the holy Patriarkes, *Abraham*, *Isaac*, and *Iacob*; Heere are the Apostles, here are the godly Martyrs, and constant witnesses of Christs truth; here are all the Saints that sleepe in Christ, heere they rest and sing continually, *Praise, honour, and glory unto him that sitteth upon the Throne*: they enjoy the presence of God, and see his face continually. Now to be deprived of this place, and to be severed from this company, it is misery with a witnesse: And this is that misery here pointed out in this second place, *They shall not stand in the assembly of the just.*

The Church is to be understood two wayes, *Militant* and *Tryumphant*, and from both of these the wicked are excluded: for howsoever the wicked live amongst the godly, as Tares amongst the good Wheate, as *Caine*, and *Esau*, and *Iudas* did amongst

mongſt the godly, yet they were not of the godly; *They went out from us, becauſe they were not of us*: But this is not directly intended in this place, but of the Church *Tryumphant* in the Kingdome of heaven, where the godly enjoy Ieſus Chriſt, *In whoſe preſence is the fulneſſe of joy, and at whoſe right hand is pleaſure for evermore*: Here the wicked *ſhall not ſtand in the aſſembly*. If *Adam* for one ſinne was driven out of Paradiſe, O Lord, what ſhall a poore ſinner expect, that hath a world of ſinnes? And if *Moſes* might not be ſuffered toſtand upon the holy ground, before he had put off his ſhooes; Oh how much leſſe ſhall ſinfull wretches ſtand in the preſence of the ever-living God, having on the ſhooes of their ſinfull affection? Yea it is juſt with God, that ſuch ſhould be ſhut from heaven, the *Church Tryumphant*, ſeeing they never warred in the *Church Militant*.

Pſ. 16. 11.

Exod. 3.

Neither

Neither the sinners in the assembly of the just.

HEere then we learne, that there are two sorts of men in the world: *Good*, and *Bad*; *Sheepe*, and *Goates*; *Elect*, and *Reprobate*: And here in this world they live together, but after death in the last judgment, there shall be two places appointed for them; one on the right hand, another on the left; one in honour, the other in shame; one in joy and comfort, the other in feare and horrour. And as wicked men in this life could never abide the company and society of the godly, but did mocke and scoffe at them, and shun their company as much as they could: so in the great day of account, at the generall separation, *The sinners shall not appeare in the Assembly of the Righteous*, but shall be severed and sundred by the great Shepheard of the sheepe, the Iudge of the world.

Mat. 25. 34.

Now

Now that wicked men ſhun and avoid the company of the godly, and doe deſire and ſeeke the company of the wicked, it is plaine by experience, and therefore it is juſt with God, that at the laſt day they ſhould be ſevered and ſecluded their company: and as they loved and delighted in the company of wicked men, and ſuch as have no feare of GOD before their eyes, ſo now they ſhall have their belly full of their company. How did *Caine* hate *Abell? Pharaoh*, *Moſes*, and *Aaron? Saul*, *David?* the Iewes our Saviour Chriſt? *Elimas* the company of *Paul?* And on the contrary part, how one wicked man doth love the company of another like himſelfe, common experience doth prove it. Pſal. 50.

And heere wicked men be noyſome and troubleſome to the godly, as Goats to Sheep, they treade downe their paſture, they trample in their water, and they puſh them with their hornes; Chriſts ſheepe now ſuſtaine Ezek. 4.

ſtaine ſundry wrongs and injuries, and are much annoyed and vexed by thoſe ſtinking and unruly Goates: But there will come a *day of ſeparation*, to the horrour of the wicked, and comfort of the godly.

Mal. 3. 18.

Further, in theſe words wee may conſider the eſtate of the *Righteous* at the laſt judgement: that is, of the elect of GOD, ſuch as have truely repented of their ſinnes, by faith, beleeve and imbrace IESVS CHRIST, & are juſtified through his obedience in the ſight of GOD; ſurely their eſtate ſhall bee bleſſed and happy, and ſo great, that the very wicked ſhall bee much aſhamed and aſtoniſhed to behold the ſame.

Firſt, *they ſhall be ſet on Chriſts right hand*, which is no ſmall honour and joy for poore ſilly ſoules to be advanced, to ſit on the right hand of Ieſus Chriſt, the Sonne of GOD, and the great Iudge of the world.

Secondly,

Secondly, they ſhall heare the bleſſed ſentence, *Come ye bleſſed, &c.* Mat. 25.

Thirdly, they ſhall be put in reall poſſeſſion of eternall *Salvation* of the Kingdome of Heaven, and live in the bleſſed preſence of *God the Father, Sonne, and Holy Ghoſt*, the elect *Angels*, and bleſſed *Saints*, where there ſhall be no ſorrow, paine, ſickneſſe, &c. *Bleſſed are the dead that dye in the Lord, for they reſt from their labours*: So then after death they have a ſweet *quietus eſt*, and a generall diſcharge and freedom from all enemies of ſoule and body, from all trouble, paine, and griefe. Where as the wicked and ungodly ſhall bee in a cleane contrary eſtate and condition: for they ſhall not come into the company of the righteous, nor ſhall have no part in that place of their Comfort, Honour, Ioy, and Dignity, but ſhall be ſet on Chriſts left hand, a place of exceeding ſorrow, and griefe, ſhame, and confuſion, horrour, and trembliug. Rev. 21. and 13. 14.

This might admoniſh all wicked *Vſe* 1.

and ungodly sinners to repent in time, to turne to GOD by true repentance and amendment of their lives, to esteeme better of the Company of GODS faithfull servants, and righteous Children in this World, and to make much of them. But if they will still proceed to hate them, to set themselves against the godly, to shunne their company, and to hate them above all the things in the world: Well, yet remember the time will come, that yee shall thinke it the greatest misery in the world, that yee shall be severed and sundred from their company, and in so being, they shall be severed and sundred from the company and society of Jesus Christ himselfe, of God the Father, and all the blessed Saints and Angels of God in Heaven: *Then in that day shall the righteous stand in great boldnesse before him that persecuted him, &c.* Thus yee see the madnesse and extreame folly of wicked men, they hate them whom they ought most to love, and love them

Wis. 5. 1. 2 3. 4.

them, whom they ought moſt to diſlike and ſhun.

Let men take heed with whom they joyne themſelves in ſociety: ſeeing with whom they keepe company in this life, in death they ſhall partake with them, and after at the laſt judgement ſhall be joyned with them for ever in hell fire.

He that now is familiar, and a Companion of reprobates and ungodly men, as Atheiſts, Papiſts, Swearers, Drunkards, Scorners, &c. Certainly in Death hee ſhall bee puniſhed with them, and after death have his abiding with them for ever; So he that is now a companion with all thoſe that feare GOD, ſurely, hee ſhall have a part with them in death, and at the laſt judgement ſhall bee placed with them in joy, and eternall happineſſe which ſhall never have an end in the higheſt heavens. Rev. 18. 4.

It is thought to be a matter of little or no moment what company a man keepes, to live amongſt Swaggerers, Swearers, Drunkards, Atheiſts,

eiſts,&c. but the truth is, it is a feare-full ſigne of a reprobate, and he that is now a companion with them in their ſins, ſhall after death take part with them in their plagues in Hell, with the divell and his angels,where the fire is unquenchable,the tor ment inſupportable, hopeleſſe, helpleſſe, eaſeleſſe, and endleſſe: It is a fire which never waſteth, but it maketh the torment and the paine of the wicked and ungodly ſinners perpetuall: There the Glutton ſhall be fed with hunger and thirſt, the Drunkard quaffe boles of burning Brimſtone; the Sluggard and the idle perſon,ſhall be pricked forward with flaming and red hot forkes of iron, the Luſtfull ſhall imbrace Snakes, and ugly Serpents; and the proud ſhall be apparrelled with ſhame and confuſion: The Uſurer & extortioner ſhall have their ſtomacks full of gold and ſilver poured downe their throates ſcalding hot, and this ſhall be the portion of all thoſe wicked and ungodly ſinners, who have de-

delighted more in following of their owne vaine imaginations, than the rule of Gods Law: *Salomon* who was the wiſeſt King upon the earth, he ſaw and underſtood what the beſt things of this world could afford; all but ſorrow and griefe, for ſaith he, Vanity of vanity, and all in this world and life is but vanity. O who would then for a little pleaſure of ſin, for a little laughter, & merrineſſe of heart, venter and hazard the loſſe of his ſoule and body, which coſt ſo much, and ſo great a price as the bloud of Ieſus Chriſt, for a ſmall time of delight, which is ſo momentary, ſo fickle, ſo unconſtant, and ſo dangerous? O what would not a ſinner give for one day of repentance, when he ſhall behold the grea Iudge calling every man to an account for his life, how he hath ſpent it, and made uſe of the Talent the Lord lent him; then can he give no account but of his ſinnes and miſdeeds; and then he muſt expect that fearefull ſentence, *Goe yee curſed in-*

to everlasting fire, &c. Where Hell is open beneath thee, the furnace burning beside thee; the divels attending on thee: and to aggravate thy misery the more, Sathan and his adherents shall heape up a measure of unmeasurable torments upon thee for ever. From which place of perdition good God deliver us, for the Son of thy love Iesus Christ.

Amen.

Davids *Bleſſed Man.*

The Sixt Sermon.

Verse 6.

For the Lord knoweth the way of the Righteous; But the way of the ungodly ſhall periſh.

Hitherto the Prophet hath deſcribed the wonderfull bleſſed eſtate of a godly man: As alſo the feareful and curſed eſtate of the wicked: Now in this ſixt *verſe*, which containes in it the ſecond generall part of the Pſalme, is laid downe a reaſon both of the happineſſe of the one, and alſo of the miſery of the other.

The godly man is a bleſſed man; why? Becauſe the Lord knoweth, that is, approveth of the way of a righteous and godly man, he likes it, and directs it, yea, takes care of it, and doth bleſſe the way; that is, the life and converſation, the actions, ſtudies, and endeavours of the righteous.

Secondly, the wicked are curſed and miſerable, why? Becauſe the LORD doth not thus *Know*, that is, the Lord doth not like, nor allow of the wicked man, hee doth not love nor approve of his life nor dealings, but rather diſlikes him, and all hee doth; yea, hee hates and abhorres his vile, abhominable and wicked life: And therefore both hee and his wayes, that is, his ſtudies, labours, and enterpriſes *ſhall periſh*, and come to deſtruction.

In that the Lord is ſaid *To know the way of the righteous*, that is, to like it, to love it, and to be well pleaſed with it, ſo as he will direct and bleſſe it.

it. Here is matter of exceeding comfort to every poore childe of God, to every godly and righteous ſervant of God, that being juſtified by faith in CHRIST IESUS, and ſanctified by the Holy Ghoſt, live well, and lead a godly and righteous life, that howſoever the world contemnes them, ſcoffes & ſcornes them, mocks and mowes at them, reviles and railes upon them, and eſteemes them as baſe and vile; yet here we ſee that the Lord loves them, and eſteemes highly of them, approves them as his, delights in them, to bleſſe them and proſper them: *Touch not mine annoynted, and doe my Prophets no harme*; yea, he that toucheth them, toucheth the apple of Gods eye, and no aſſaults whatſoever ſhall be able to injure them; *For godlineſſe hath the promiſe of this life, and that which is to come*; and therefore let us labour to plant godlineſſe in our hearts, and to ſtore them with the true feare of God, and in ſo doing the Lord will bleſſe us and our poore indeavours.

Doct. 1. A great comfort to the godly that God doth approve of them.

2. Cor. 4. 13. Mat. 25. 39.

This

This may ſerve to reprove the curſed practice of ungodly men: It is wonderfull to ſee how bold they be, to abuſe GODS ſervants, to mocke them and to diſgrace them, to ſlander and to revile them: They thinke them the worſt men that live in the world, they traduce them and bring them on the Stage, they loade them with vile and odious names: Now what doe they elſe then, but ſet themſelves againſt God himſelfe, ſeeing they hate and perſecute them whom God loves.

And as this may ſerve for the terrour of the wicked, ſo it ſerves to comfort every poore childe of God: What though the world hate thee, ſo God love thee? Oh remember that the Lord loves and allowes of thee: Now then if God approve of thee, what though all men in the world did refuſe or contemne thee? If the King ſhould grace a man, and honour him, what would this man care for the contempt of a Scullion boy? Well, let this bee a comfort and

and incouragement unto us, that GOD knowes and allowes of us. For what were the favour and approbation of men, if this love of God were wanting?

But how ſhall a man know whether GOD knoweth him thus, with his ſpeciall knowledge or not? *I anſwere,*

Object. How a man may know whether Chriſt approve of him.

Anſw. 1

First, if God know any man for his, by his ſpeciall & effectuall knowledge, then hee begets in him the knowledge of himſelfe. As the light of the Sunne falling on our eye, by whoſe light we behold the Sunne againe, *I know my ſheepe* (ſaith Chriſt) *and they know me.* Ioh. 10.

2.

Secondly, if God thus know any man by his ſpeciall and effectuall knowledge of his, ſo as hee loves and likes of him, it begets the love of God in a mans heart: So as God loves him, hee is inflamed to love God againe; and in love unto him is loath to offend him, and moſt carefull to pleaſe him. And therefore if we would know whether wee be thus 1 Ioh. 4. 9.

thus knowne to God, let us labour to find our hearts thus inflamed with the love of him.

Thirdly, whom GOD knoweth thus he chuseth to bee his Child in CHRIST IESVS, delights to blesse him: Now then, this workes in the heart of a godly man another worke; namely, to choose God to be his God, to set his heart on him, to delight in him, to adore him as his GOD, to love him, feare him, obey and call upon him, and to trust in him as his God.

Thus you see how a man may know whether GOD know him with this speciall and effectuall knowledge, which is proper to the Elect alone; namely, by these fruits and effects in our hearts: For as wee see, though every man cannot come to see the Kings Broad Seale, yet can discerne the picture of it in wax, and say, This is the Kings Broad Seale: So though men cannot ascend to Heaven, to know the secret Counsell of God, yet by these fruites and

and effects of his knowledge, men may know his will, whether they be his or not.

Well, to conclude: Seeing the Lord thus knowes, and acknowledgeth, yea, loves and likes of the life of a godly and righteous man: let us bee incouraged to goe through ſtitch, & to reſolve of this, never to be daunted, or diſcouraged with the hard meaſure of ungodly men. All our care ſhould be to pleaſe God, and to be approved of him; and therefore ſo long as he doth approve of us, and we are aſſured of his love in our conſciences, let us not feare, nor thinke what man can doe againſt us.

But the way of the wicked ſhall periſh.

HEere wee learne that the whole life of a wicked man, and whatſoever he doth is abhominable, the LORD hates him, and all he doth. *What have I to doe with the multitude of*

of your Sacrifices ſaith the Lord. And
Eſay.66.3 Ier.8. againe, *The Sacrifice of the wicked are*
abhominable unto the Lord: Now if
Pro.15.8. the beſt actions of a wicked man, his
Hearing, Reading, Praying, and Re-
ceiving be abhominable to the Lord,
how much more their ſwearing, cur-
ſing, banning, prophaning the Sab-
both, drunkenneſſe, uncleanneſſe, ly-
ing, ſtealing, &c. Againe, *without faith*
Heb.11.6. *it is impoſſible to pleaſe God*: Now no
wicked man can have true faith, be-
Acts15.9 cauſe *Faith purifies the heart*, and is
never ſevered from true repentance
and amendment of life: And there-
fore the way of the wicked, ſeeme it
Pro.20.17 never ſo goodly and glorious in the
world, all their ſtudies and endea-
vours ſhall periſh, and come to de-
Iob.20.29 ſtruction in the end. *This is the portion*
of the wicked man, & the heritage that
he ſhall have from God for his workes.

Vſe. This ſhewes the ſtate of moſt men
to be miſerable and unhappy: For
onely thoſe be bleſſed, whoſe lives
doe pleaſe God: Now alas, what de-
light can God have in the filthy lives
of

of moſt men, whoſe whole delight and ſtudy is in ſin and wickednesſe, in all kind of lewdneſſe and prophaneneſſe, have no care to pleaſe God, but even obſtinately rebell againſt him, ſurely the Lord hates them, and all they doe. O woefull condition of ſuch ſinfull men, that betake themſelves thus unto the *way of ſin*, not as though they walke therein but for a time, but as ſuch as purpoſe to tread therein for ever. From this woefull eſtate, the Lord deliver us for Chriſt his ſake; and grant O deare Father, that the courſe of this ſinfull life of ours in this world, may be ſo peaceably ordered by thy heavenly will, that we may joyfully, and comfortably ſerve thee, in all godly quietneſſe through Ieſus Chriſt our Lord.

Amen.

A Morning Prayer for A Family.

Lord teach us to pray, that wee may call upon thy Name: prepare our hearts to ſeeke thee: And open thou thy mercifull eares to heare us.

O Eternal & ever-living Lord God, Creator, & continuall Preſerver of all things both in heaven & in earth: By whoſe gracious providence as we were at the firſt wonderfully & fearefully made: ſo we are no leſſe preſerved and kept unto this preſent, We here the workmanſhip of thine owne hands deſire to humble both ſoule & body before thee. And now Lord, we being here in thy preſence, cannot but acknowledge and confeſſe againſt our ſelves our owne unworthineſſe to come be-

fore thee, to call upon thee, or to performe even the least Duty that ſhall concerne thy worſhip or glory. Our hearts alas, are no better than ſinkes of ſin, and a maſſe of all pollution & uncleanneſſe: and who can make that cleane that is taken out of an uncleane thing? The thoughts and imaginations of the ſame muſt needs bee evill continually, and we unto every good worke prove reprobates. Yet, O Lord, ſeeing thou haſt commanded us to call upon thee, and haſt mercifully promiſed to be preſent with thy Children, to heare their prayers, and to grant their requeſts which they put up in faith unto thee: Oh Lord, this doth give us boldneſſe to come before thee, and in confidence of thy goodneſſe that thou wilt make good the ſame thy promiſe unto us at this time, we here offer up unto thee this Morning Sacrifice of Prayer and Thankſgiving, humbly acknowledging and confeſſing from the bottome of our hearts, our manifold tranſgreſſions and offences, which

wee

we have continually multiplied a-gainſt thee, in thought, word, & deed; from the beginning of our daies un-to this preſent time. Wee acknow-ledge, O Lord, that our Originall corruption in the which we were at the firſt conceived and borne, and from the which there hath ſprung forth the moſt bitter and unſavory fruit of ſin, Apoſtacy, and rebellion, to the great diſhonour of thy Name, the wounding of our poore ſoules and conſciences, and the evill exam-ple of others amongſt whom wee have lived. By the which O God, we confeſſe that we have juſtly deſerved that thy wrath & indignation ſhould be powred out upon us, both in this life and in the life to come.

And therefore O G O D, we come not here before thee in our owne worthineſſe, but in the worthineſſe and mediation of Ieſus Chriſt: be-ſeeching thy gracious goodneſſe for his ſake to be mercifull unto us; for his ſake to forgive us all our offences, our viſible ſinnes, our ſecret ſinnes,

our ſinnes of infirmity, our preſumptuous ſins, againſt knowledge, againſt conſcience, againſt thee, or againſt our brethren, in the time of our yonger years, or in the daies of our knowledge, as we muſt needs confeſſe, that in many things wee have ſinned all. We pray thee O God, for Chriſt Ieſus ſake to forgive the ſame unto us, and perſwade our ſoules and conſciences more and more, that thou art at peace with us, and that all our ſinnes are done away in the blood of thy Sonne. And grant, O God, by the aſſiſtance and direction of the ſame thy Spirit, that with more freedome of mind and liberty of will, wee may ſerve thee in righteouſneſſe and true holineſſe unto the end of our dayes. And good Lord, begin not onely repentance and true converſion in us, but of thy great mercy perfect the ſame: O lead us forward more and more towards perfection, increaſe in us that ſaving knowledge of thee, and of thy Sonne Chriſt, our faith in thy promiſes, our repentance from dead workes,

Works, our feare of thy holy name, our hatred of all our ſins, & our love unto thy truth. Frame our weake hearts (good Lord) more and more to obedience unto thy holy & heavenly will, & teach us in all things to reſigne our wils unto thy holy will; & in time of affliction, as in time of proſperity to depend upon thee; that wee looke not too much upon our owne weakeneſſe, but may ſtay our ſelves by thy power and promiſes.

And good Lord comfort our ſorrowfull hearts and dejected ſoules, that find daily ſuch cauſe of humiliation in our ſelves, doing daily thoſe things which we ſhould not, & leaving undone thoſe good things thou commandeſt. Oh then let us be truely humbled for the ſame, & for thy mercies ſake give us better affections unto goodneſſe, and power and ability to doe that good thou commandeſt and requireſt at our hands; that ſeeking in all good things to honour thee, and to extoll thy name while we live here, wee may at the laſt

behold thy face in glory.

And now Lord together with our prai-ers, wee are bold to adde theſe praiſes unto thy great Name, for the manifold favours and bleſſings, the which from time to time thou haſt beſtowed upon us for this life, eſpecially for a better life. We thanke thee for that it hath pleaſed thee of thy gracious goodneſſe to elect and chuſe us to ſalvation before the world was, for calling us by thy Word in time, for juſtifying us by thy Son Chriſt, and for giving us a certaine expectation of a better life when this is ended: As alſo for the happy meanes of our ſalvation, thy Sabbaths, Word, & Sacraments. Oh! it is thy great goodneſſe O Lord, that thou haſt not deprived us of them all, in as much as we have from time to time walked ſo unworthy of thy love. O lay not to our charge our great unthankfulneſſe, that we have not brought forth more fruite of thy Word in our lives; but give us, wee pray thee, that for the time to come wee may make more

right

right steps to thy kingdome. And we magnifie thy name O Lord, for all the temporall blessings which thou hast in mercy bestowed upon us, our health, peace, food, rayment, and for all the comforts of this life: O Lord, give us a right use of them, that we may not abuse them unto licentiousnesse, but stir us daily by them to devote our selves unto thee & thy service. We acknowledge thy goodnes towards us the night that is now past, freeing us from many imminent dangers, both of soule and body, & giving us sweet & comfortable rest: we beseech thee be with us this day, & all the daies of our lives, and teach us to walke as children of the light, that thy name may be glorified by us, others may take good example, & we our selves enjoy the peace of a good conscience, so as at the last we may come to reigne with thee in glory.

Blesse the Churches and Kingdomes wherein we live, with the continuance of our peace and true Religion: be gracious unto the King & Queene,

and all their Royall Progeny. Bleſſe all other in Authority, the Miniſters of thy Word, our afflicted brethren in body or mind, or both; let it pleaſe thee O Lord to ſtay them, & ſupport them in time of their diſtreſſe, and give unto them a happy iſſue out of the ſame, as it ſhall ſeeme good unto thee. And fit us for harder times, whenſoever it ſhall pleaſe thee to bring the ſame upon us: And keepe us Lord in thoſe dayes by thy mighty power. And thus have wee commended our ſuites unto thee, humbly praying thee to pardon our wants, now at this time in the performance of this duty. And thou that art privy to our wants better than wee our ſelves are, we pray thee take notice of them, and miniſter unto us a gracious ſupply in thy owne due time, even for Ieſus Chriſts ſake, in whoſe Name we conclude theſe our weake imperfect prayers, in that perfect forme of prayer which he himſelfe hath further taught us, ſaying, *Our Father which art in Heaven, &c.*

Eve-

Evening Prayer for a Family.

O Lord prepare our hearts to prayer.

OEternall God, and our moſt loving and merciſull Father in Ieus Chriſt, and in Chriſt our Father; It is thy owne Commandement that we ſhould call upon thy name, and it is thy gracious and merciſull promiſe, that where two or three are gathered together in thy Name, there thou wilt be preſent amongſt them. We thy poore & unworthy ſervants, duſt and aſhes, yet the workmanſhip of thine owne hands, are bold to come before thee, to offer up unto thee this evening ſacrifice of prayer and thankſgiving. And now O Lord, being here before thee, wee cannot but acknowledge and confeſſe even from the bottome of our hearts againſt our ſelves our owne unworthineſſe, that we are grievous ſinners, conceived

ved in sin, and borne in iniquity, and whereof we have brought forth most vile fruites in our lives, to the great dishonour of thy Name the utter dismaying of our owne consciences, and the evill example of our brethren; by the which wee have deserved likewise thy wrath & heavy indignation should bee powred upon us, both in this life, and that which is to come; in such sort as no creature in Heaven and Earth is able to reconcile us againe to thy Majesty, but onely thy Son Iesus Christ. Wee intreate thee therefore O Lord to be mercifull unto us; and as we acknowledge our sinnes unto thee, so be thou faithfull and just to forgive us our sins, and to cleanse us from all unrighteousnesse: Wash us throughly from our wickednesse, and cleanse us from our sins; for we acknowledge oh Lord, that against thee we have sinned, and done our evils in thy sight. Thou hast bin a guide unto all our wayes, who alone art the searcher of the heart, and the tryer of the reines. To thee therefore

fore, oh Lord doe we come, to crave the pardon of our ſins, both for the guilt and puniſhment of the ſame, that ſo they may not draw downe upon us our deſerved judgement. And we intreate thee likewiſe as to pardon our ſinnes that are paſt in our lives, ſo to arme and ſtrengthen us againſt ſin for the time to come. Oh we have woefull experience in our ſelves of the weakeneſſe of our nature, how ready we are to fall from thee, and cannot keepe ſo conſtant a watch over our owne wayes, nor over our owne hearts, but ſtill are ready to ſtart aſide: O Lord direct us aright in the paths of thy Commandements, let thy good Spirit leade us forth into all truth, and theſe hearts of ours that by nature are ſo fraught with ſin and wickedneſſe, we pray thee alter and change: And bring into ſubjection daily every thought, and whatſoever thing elſe is in us, into faithfull obedience unto Chriſt: Let us find daily more and more the power of Chriſts death mor-

mortifying ſin in us, and the efficacy of his reſurrection, rayſing us daily out of the grave of ſin unto newneſſe of life: and give us Lord that wee may dedicate our ſelves, our ſoules and bodies, to be lively, holy, and acceptable ſacrifices unto thee. Let thy love ſhewed unto us, conſtraine us to love thee againe, who firſt loved us. Thou oh Lord haſt made us, and not we our ſelves; thou haſt made us not beaſts, but Men and Women, yea, after thy owne image: thou didſt preſerve us in our mothers wombe, and didſt nouriſh us when we did hang upon the breaſt; thou haſt ſtill in mercy provided for us, & heaped upon us many bleſſings, which others want and ſtand in neede of. Oh Lord, grant us a right uſe of all thy mercies, eſpecially for that thou haſt let us live in ſuch a happy ſeaſon of thy Goſpell, in a time of peace & proſperity, wherein thou doeſt by thy Word continually call at the doore of our hearts, and labourest our converſion. Oh Lord, we can never

never ſufficiently admire thy goodneſſe herein, and the rather becauſe we have from time to time walked ſo unworthy of thy love. Forgive us oh Lord our unthankfulneſſe herein, and let us now walke as Children of the light. Oh it is too much Lord that we have ſpent the time that is laſt paſt, according to the luſts of the fleſh: give us grace that we may ſpend that ſhort time that yet remaineth, according to thy will: ſet before our eyes the ſhortneſſe of our lives; the day of death is ſure in the end, unſure in the time, that we may bee fully prepared for that ſecond comming of our Saviour unto judgment. And now in the time of our proſperity, Lord teach us to thinke of the time of adverſity, and in the time of our health let us remember the time of ſickneſſe, and the houre of Death which ſhall come upon all fleſh. Oh let us be mindfull of our latter end, let us number our daies aright, that we may apply our hearts unto wiſedome, and ever mind that reckoning

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and accompt which one day wee ſhall give unto thee. Make us while we live here to bee humble-minded towards our brethren, that wee bee lowly in our owne eyes, that we get contented hearts, pure affections, chaſt mindes, and wiſe behaviour, and all other gifts of thine owne Spirit, that may adorne us in thy ſight, and may adde unto the credite of thy truth we profeſſe.

And good Lord, wee pray thee accept of our Thankſgiving unto thy Majeſty for all thy mercies & bleſſings from time to time beſtowed upon us for this life, and for a better. We praiſe thee for our election, vocation, juſtification, ſanctification, continuall preſervation, & the aſſurance that thou haſt given us of a better life when this is ended: as alſo for all temporall bleſſings, health, peace, & proſperity; for thy godnes extended towards us this day that is paſt, that thou haſt gone in & out before us, & freed us from many dangers of ſoule and of body, & brought us with peace

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and comfort unto the beginning of this night. Lord watch over us by thy Spirit and preſence: Give us a holy and ſanctified uſe of our reſt & ſleepe, and fit us for the duties of the next day; eſpecially O Lord, fit us for that Day which ſhall never give place to Night, and grant unto us all good things that thou in thy wiſdome knoweſt more expedient to give, than wee to aske, even for Jeſus Chriſts ſake: to whom with thee Oh Father, together with the bleſſed Spirit, we acknowledge to bee due, and deſire to give all honour, praiſe, and glory, both now and for ever. *Amen.*

FINIS.